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THE CHILDREN'S JEWISH ADVOCATE

NEW SERIES.—VOL. IV.—1858.

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THE ENGLISH BURIAL GROUND AT JERUSALEM.

THE

CHILDREN'S JEWISH ADVOCATE

JANUARY, 1858.

WHO has not heard the word "Jubilee?" Where shall we find a little boy or girl who can understand what is passing around, or who can read the Bible, who will not know something of this beautiful word? They will call a treat at home "a Jubilee." They will look upon a little pleasure party, or a visit to some great sight, or

a holiday at school, as "a Jubilee." And why are all these things so called? Because they are times of rejoicing. Because they bring with them something that is meant to give great pleasure, and to do good.

But what is the meaning of the word Jubilee? Does it serve to show that children or grown-up people are right in making use of it in this manner? This it certainly does. The very meaning of the word shows that tokens of joy were to be given, for it was a time of joy. Shouts of praise were to be heard far and wide, to show that the Jubilee was come.

But again it may be asked, from whence did the Jubilee come? Where do we first read of it, and in the history of what people do we find it? All who know anything of the Bible will have a ready answer. It is to be found in the Bible, which comes from the Jews. It is a part of the history of that nation. It was to be kept by them according to the law of God. The Jubilee from first to last is Jewish. Whatever light and comfort and joy it brings, comes from the Jews.

Another question will now present itself. How was this Jubilee to be kept, and what was to be done when the time of Jubilee arrived? If we refer to Leviticus xxv., we shall find all the points brought together.

Firstly. Seven times seven years were to be

numbered. These would make forty-nine years. Then on the year after this, or the fiftieth year, the Jubilee was to commence.

Secondly. It was to be a year of liberty. On this fiftieth year the poor slave or servant was to have his bonds removed. Wherever there was any one who from any cause had been obliged to serve, on the year of Jubilee his service was to end—his bonds were to be broken.

Thirdly. On this fiftieth year, all debts were to be cancelled or forgiven. The poor man who had been obliged to borrow money, or obtain help in his time of need, knew that he would be free from the debt on the year of Jubilee. The person from whom the money was borrowed, would know this as well as himself, therefore all would be fair and open. But happy would it be for the poor debtor to feel that the burden of his debt was removed.

Fourthly. On this Jubilee year, every one was to enter again into any land or possession which was his right and title. If a Jew had parted with any of the land which belonged to his fathers, that land was now to be restored to him. In this way each tribe of Israel would keep their possession, and the will of God concerning the whole nation would be carried out.

Fifthly. On the Jubilee year, there was to be no sowing nor reaping. The land was to rejoice

give them leave to enclose it. But they said that they could not permit anything of the kind. And what was the excuse they gave. They pointed to their own burial-ground, which was a long way off. "When," said they, "the sun rises, it would cast a shadow from the wall over our burial-ground, and our burial-ground would be defiled."

These foolish ideas led the Protestants to see that they must try to have another burial-ground. They therefore bought a piece of ground, not far from the Zion gate. To this were removed the bodies of those who had been interred in the first place which had been chosen. Here were planted olive and other trees, and the place put in nice order.

A small stone slab was placed over the last resting place of Bishop Alexander, which is seen in the engraving, taken from a photograph. Next to it is the grave of Mr. Nicolayson. The olive-tree which hangs over it, has a few berries on it. How does this remind us of that passage in the seventeenth chapter of Isaiah: "Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel." This is the word of prophecy. The olive tree of Israel has been barren and

unfruitful. Yet it shall not be wholly so, saith the Lord. There shall be the "two or three berries," the "four or five in the outmost fruitful branches." And that servant of God who reposes under the shadow of that olive-tree, on the branches of which are seen a few straggling berries, is one of the evidences, that this word is fulfilled; that even "at this present time also there is a remnant according to the election of grace."

In the background will be seen some steps which are cut out of the solid rock. It is only a short time since, that in clearing away the rubbish which had been gathered there century after century, these steps were discovered. They are doubtless one of the remains of ancient times.

In a future number we shall give an engraving of the new monument which has been placed over the grave of Bishop Alexander.

THE YEAR OF RELEASE.

THERE was one practice which was commanded by the law of God, that was very interesting and remarkable. This practice we may connect with the year of the Jewish Jubilee, for it took place on every seventh year. It was the year of release to all Hebrew servants whose services had been

bought. It is thus spoken of in the twenty-first chapter of Exodus:—"If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself:

if he were married, then his wife shall go out with him. If his master have given him a wife, and she have borne him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. And if the servant shall plainly say, I love my master, my wife, and

my children; I will not go out free: then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever."

We see in this that no master could compel a servant to remain beyond a certain time. When the year of release came, the servant was from that time forth, free.

But at the same time it might happen that the love of the servant towards the master was so great, that he would desire to serve him without ceasing. Then the awl was to be bored through his ear, in token that he was now bound to his master, without the possibility of a change.

If we are the servants of God, it will be our great desire to be bound for ever to the Lord Jesus Christ. We must be released from the world, with all its bonds and all its slavery. But we wish to enjoy the service of that precious Master whose service is perfect freedom. To be the servants of Jesus is to be free indeed. It is only thus that we can rejoice in that liberty wherewith Christ has made us free. To be bound to Him for ever, is to enjoy peace and happiness on earth, to be blessed in heaven with all spiritual blessings, and to drink of those rivers of pleasure which are at His right hand, even for evermore.

CONVERSATIONS ABOUT THE JEWS.

THE promised Monday evening came, and saw the little party of the Westons' gathered around the cheerful tea-table. Ellen did not fail to say to her mamma that this was the evening on which she was to tell them something about the Jews; and Mrs. Weston said that she would be quite as much pleased to talk about these things as they could be to listen. Harry had been too much engaged with some of his old friends to think much about it, but now that the time was come, he seemed as interested as any of the others.

Mrs. Weston and Ellen, after the tea-things were removed, prepared their needle-work, and Harry got out his drawing-book, that he might do something also. Little Rose nestled at her mamma's feet, with all the waiting attention she could command.

"You will remember, my dear children," said Mrs. Weston, "that we were speaking of the character of the Jews. I was saying to you that I did not think that it was fair to charge them with dishonesty, in the way that people commonly do. And I also wish to show you that it could be no matter of surprise if the conduct of the Jews is bad, if we consider how they have been treated by those who call themselves Christians."

"But, mamma," said Ellen, "do Christians treat the Jews badly? I should have thought that they would be the last people to do this."

"What leads you to say this, Ellen?" replied Mrs. Weston, who wished to find out whether her daughter had a right understanding of what she was saying.

"Did we not hear, mamma, in the sermon which was preached for the Jews' Society the other day, that we Gentiles owe all our religious blessings to the Jews? Now, if this is so, how could we show them unkindness?"

"I fear, Ellen, that there are few of us who know all the unkindness that is in our hearts. You have been brought up to understand something of what the Jews have done for us; but when I see how often, even persons who know as much and more than you do, talk in an unfeeling manner about them, I feel how we have need to be very watchful over ourselves.

"And if this is the case with many who have been properly instructed concerning their debts and their duties, what must we say of those who have never been told much of these things, or who have read their Bibles without thinking of the Jews! To hear how some people speak, one would suppose that they think that it would be wrong to have a good word for the Jews. When we know how strong are the prejudices which are fixed in the heart of man in these

matters, it may well cause us surprise. But this seems to be the way in which God carries out His purposes concerning His people Israel."

"Well," answered Harry, "I do not know how it is, but people do dislike the Jews. Some of our fellows, the other day, thought it a capital joke to be jeering at an old clothes-man. They called him all kinds of names. But he looked at them in a way which showed pity and contempt, although he did not say a word. Some of the boys did not like this."

"They did not think, my dear boy, that the poor clothes-man was of the same nation as the Lord Jesus Himself. Had they thought of it, perhaps they would have been less unruly. But I fear, that when young people or old people do such things, it shows that they have not much love towards the Saviour of the world. If they treat thus those who are His brethren according to the flesh, how can they expect to be blessed by Him!

"But I wish to tell you something of the way in which the Jews have been treated, and then we shall be able to account for some things which we believe to be wrong in their character. Do you know, Ellen, any passage in the Bible which says that the Jews should be removed from the land in which they dwelt in time of old?"

Ellen immediately ran for her Bible, and turning to the twenty-eight chapter of Deuteronomy,

read from the thirty-third verse. "This chapter, dear mamma," she added, "is quite a history of all the troubles that were to befal the Jews."

"Yes, my dear child; and I think that you have heard enough to show you, how God has brought all to pass which is here written. The Jews are to be found in all parts of the world. Even in those countries which Christians have never been able until lately to penetrate, as China, Bokhara, &c., there the Jews have been for many centuries. And in many of those countries they move about, and carry on trade without being hurt or injured, while a Christian does not dare to enter the land. But it is becoming late, and we must wait till another evening to continue our conversations about the Jews."

(*To be continued.*)

A VISIT TO BRUSA.

BRUSA is a large town in Turkey in Europe. Some time ago it was visited by a fearful earthquake. This caused a great deal of distress, especially amongst the Jews, a great number of whom live there.

Our missionary, the Rev. J. B. Goldberg, lately undertook a journey to these parts, and we shall here give some account of that visit. But his journal is so interesting, that although we had prepared some parts of it in a way suited to

the readers of "the Advocate," we yet think it best to give it entire.

May 12*th*.—Early in the morning the *Godangor*, one of the Turkish Company's steamers, left its moorings at the Galata Bridge, and a living cargo of people of all nations and creeds was set afloat on its way to Brusa. The day was beautiful, the air soft and balmy, and the Marmora smooth and unruffled as a lake. We sailed by the Old Seraglio, and the Seven Towers; gazed from a distance on the public edifices of the retreating metropolis, and the numerous Mosques and Conaques of the Beys and Pashas, and in spite of our knowledge of the city and its unsightly interior, a feeling of admiration and respect crept over us. By the time we were passing the Prince's Islands, the passengers had collected into groups chatting and talking, and I laboured to get a hearing from two Spanish Jews, bound to the same place as myself. One was a tall sickly young man, him I could not induce to say anything; a nod, either affirming or negativing what he heard, was all that could be extorted from him. The other blandly received a tract, and promised to come to see me in Brusa.

In the afternoon, we were landed at Ghemlek, one of the ports of Brusa. A ride of five hours still lay before us, but of a different nature from what I was accustomed to in my missionary excursions. Government had been for some years at work here in making roads, and though not to be compared with those in Christian lands, they are far better than any the Turks have hitherto made. The scenery all along is beautiful and charming. Old Olympus with his snowy head in front, smiling fields and meadows on the right

and on the left, and numbers of trees and shrubs of the deepest green, form cheering and exhilarating companions as you move along. Ascending one of the hills, you get a glimpse of the city, embosomed in a forest of green, and as you draw nearer, the rich mines and sources of the wealth of the city, meet the eye of the traveller. Thousands of mulberry trees—the food of the silk-worm—speak unmistakably of the staple commerce of this city, and of the vast number of hands which they employ. The silk of Brusa is reckoned the finest, and the exports to every manufacturing country in Europe are greatly on the increase. The interior of the city, however, as you walk along its narrow lanes and crooked streets, fills the mind with sadness and gloom. Not only do you call to mind that you behold the ancient mistress of the empire prostrate to the ground, its glory departed, and its grandeur and magnificence disappeared, but the sight of its recent devastations by one of the most awful earthquakes is truly appalling. An industrious and hard-working population has been at the work of restoration for more than two years, and yet ruins and destruction fill every nook and corner. Not one of the Mosques or public buildings escaped unscathed, many were shivered to pieces, and almost all the minarets are without their upper tapering parts. The most melancholy fact is, that this terrible visitation has not wholly ceased, and shocks of earthquake continue to be felt; the one we experienced during my stay there was rather severe. Reduced by these calamities and misfortunes, the present population is estimated only at 60,000 persons, of which the Jews are said to number 2,000. They have three synagogues, neatly built on the

site of the ancient ones, and seem to be in a flourishing condition.

13*th*.—Before engaging a place where Jews might visit me, I went to the depôt of the American Mission, and I soon had several Jews desirous to hear the Word of God. This was particularly the case with a young man of a quiet disposition, whose mind seemed chastened and heart softened by affliction. I spoke of the redeeming love of the Saviour, of His grace and mercy, and of His readiness to receive all who come to Him with confidence and faith. May the Lord enable him to come to the fountain of all comfort! Of a widely different character was the Shochet, who came in soon after. A fiery and zealous Jew, he made the little place we were in ring with his noise and clamour. I succeeded, however, in calming him, and he set down to discuss the subject more temperately. "Would you like to argue with me from the Talmud?" was his first question. I told him that I much prefer speaking out of the Bible. The one is the pure word of God, free from all alloy and admixture, able to make us wise in those matters which concern our eternal salvation, while the other, to say the least, offers but a very weak and tottering foundation. "How can you, with the Bible in your hand, believe in three Gods?" I said, "Protestants believe in One God only, in whom, as fully declared in the Bible, there are Three Persons." "Do you believe that there will be a resurrection of the dead, and in future rewards and punishments?" "Most assuredly we do," and I took the New Testament and read some verses in Matt. xxv. "Then," cried he, "you are a Jew." "Yes," was my reply, "I am a Jew, but one according to Moses

and the Prophets, and not according to the commands and prescriptions of men." He appeared incredulous, and turning to some Armenian Protestants who were present, asked whether they agreed to what I said, which they answered in the affirmative. Several Jews began to whisper to one another, which ended by their saying, "we were indeed ignorant of your religion, your doctrine and teaching, and had very different notions about them."

(To be continued.)

LETTERS ON MISSIONS.

BAGDAD.

DEAR YOUNG FRIENDS,

YOU have already heard something of the manner in which the mission to Bagdad began. The missionaries, looking up to God for His help and blessing, went far and wide, preaching the Gospel of salvation, and scattering the Word of Life. The Old and New Testaments were thankfully received and bought by the Jews, and many doubtless believed in Jesus as the promised Messiah of Israel. Their buying the Word of God was more to be commended, because most of the Jews in those parts are wretchedly poor.

And when they saw that the Gospel was true, and their hearts were touched by the love of Christ, why did they not come out, and confess their faith in the Lamb of God? It is difficult for us to understand all the difficulties that would surround these poor Jews. Deserted by their brethren, and having no means of employment, they might be left to starve. They would have to meet with much persecution,

while there was no one to whom they could look for help and protection. Some have been known to baptize each other in the baths which they used. They wished to show their desire to be faithful followers of the Lord Jesus, and to obey His commands, while they were afraid of anything of this kind being done by means of the missionaries.

Whenever any disease broke out, the evil-minded Jews tried to shew that it was caused by the preaching of the Gospel by the missionaries. In 1846, the cholera broke out in Persia, and great numbers died from it. When many of the Jews died, some of the others said, that it was because they believed the words which were spoken by the Christian preachers. They pronounced a curse against the missionaries in their synagogue, in which they cast upon those Jews who should "go among them, set foot in their house, or buy or sell with them," "the greatest anathemas, the greatest excommunications, the greatest execrations, and the greatest curses." So anxious were they to keep their brethren from the missionaries, that a rich Jew bought in Syria 500 or 600 of the Bibles printed by the Society, and sold them at a low price to the Jews in Bagdad, in order to prevent them from coming to the missionaries for the Scriptures.

During part of 1846 and 1847, the missionaries Stern and Sternschuss lived at the great city of Ispahan in Persia. By these means they got into close intercourse with the Jews. Here they were exposed to many dangers, but the Lord preserved them. They were enabled to take a journey from Ispahan to Shiraz and other places, where they were well received by the Jews.

Here I may add a short account of some other journeys which were undertaken by the missionaries :—

In September, 1848, Mr. Stern left Bagdad, on a journey to Mosul, and he continued his travels into the mountains of Kurdistan. All these places my readers will find on a good map. Mr. Stern did not return from this important journey until the February of the next year. Many of these places had never been visited by a missionary before this time. He had many attentive hearers, for these were glad tidings which were proclaimed to them who were sick with the sickness of sin. And what pleased the missionary was to find that in some of these places the Jews were already in possession of the New Testament and the "Old Paths." But how had they become possessed of these books? Some of the Jews from other towns had visited these parts, and they brought with them the Scriptures which they had obtained from the missionaries. Their brethren in these secluded parts were thus learning something of the way of life.

Mr Stern's journey was a very trying one. The fatigues were so great, that he became ill with fever at Mosul, and for five weeks was confined to his bed. The British Vice-Consul during this time showed him the utmost kindness, and the Jewish rabbies sent daily to enquire concerning his health.

Mr. Sternschuss also took a journey into these parts in 1849. He was likewise attacked with fever. Most painful, too, were the circumstances of his illness. In order to obtain a place of shelter, where he might lay his head, he was obliged to

submit to the dishonest attempts of the Moslems to get money from him.

Another missionary journey was performed by Mr. Vicars. He went to Annah and Hitt on the Euphrates, as well as Hillah. Hillah is a town built where the great city of Babylon formerly stood. Many Jews live in this place, and Mr. Vicars had many opportunities of proclaiming Jesus as the Lamb of God who taketh away the sins of the world.

The state of the Jews in all these places was most lamentable. In Kurdistan, they were the picture of suffering and misery. They groaned under the cruelty of the government, and of the Kurds in general. They are always exposed to false accusations, and in order to save their lives, have to give up all that they possess, and perhaps after this are forced to become Moslems. Oh! when shall Judah be saved, and Israel dwell safely?

Your sincere friend,
THE EDITOR.

QUESTIONS.

I. *When was the* Jubilee *celebrated in time of old?*

II. *Of what was the* Jubilee *a type?*

III. *What was meant by the* Jubilee?

IV. *How was the* Jubilee *to be kept?*

V. *What effect had the* Jubilee *upon the possessions of the people of Israel?*

VI. *What effect had the* Jubilee *upon those of the people of Israel, who had become servants?*

SCRIPTURE CHARADE XXVII.

THE *stripling* from the sheepfolds brought,
Whose favour kings and nobles sought.
The *prophet* who by fifty hid,
The servants whom their Lord's will did.
She who forsook her native land,
To join the ranks of Israel's band.
The *man* devout and full of prayer,
Of five score men he had the care.
The holy *priest* who once a year,
Appeared before the Lord in fear.
For strength and might none did excel,
He who by pride and malice fell.

These all unite in one bright chain,
See one who from much earthly pain,
The sons of men relieved;
Who from the firm cold grasp of death,
Was called by the Almighty breath,
And life again received.

A. H.

A HAPPY NEW YEAR.

A HAPPY new year to the old,
Whose journey is ending apace,
Whose hearts have been form'd in the mould
Of the glorious gospel of grace.

A happy new year to each child,
Each dear little maiden and boy,
Who loves Him, the meek and the mild,
And seeks to partake of His joy.

A happy new year to the young,
May their hearts be fulfilled with grace,
Who would loudly proclaim with the tongue,
The gospel to Abraham's race.

A happy new year to the band,
Whatever their climate or hue,
Who rememb'ring the Saviour's command,
Preach the gospel to Gentile and Jew.

To each convert from Abraham's stock,
A happy new year would we say,
Now brought to the Good Shepherd's flock,
And their enmity taken away.

May the children of Judah restor'd,
Soon hail the acceptable year;
And rejoice in their merciful Lord,
Who shall soon wipe away every tear!

Soon Jesus on Mount Olivet,
With the spirit of grace shall descend;
And the children of Judah be met,
To own Him their God and their Friend.

Rejoice in the Saviour, rejoice!
With reverence bow at His feet;
Ye children with heart and with voice,
The praises of Jesus repeat.

To our children in each Jewish school,
The best wish we can offer is this—
That the Lord in each bosom may rule,
And conduct you to heavenly bliss.

H. J. M.

POSTSCRIPT.

We are enabled in this number of "the Advocate," to mention to our readers that we propose having a fund in connexion with "the Jubilee," to be called "The Children's Jubilee Memorial." The object of this Fund, will be the erection of a School House for the Jewish children at *Constantinople*. We shall prepare Collecting Books for the purpose, and will be glad to receive the names and addresses of such of our young friends who require them, in order that they may be sent by post. Those who apply for these Books, must mention which of the following sums they undertake to collect—viz., *5s.*, 10*s.*, 15*s.*, £1., or £2.

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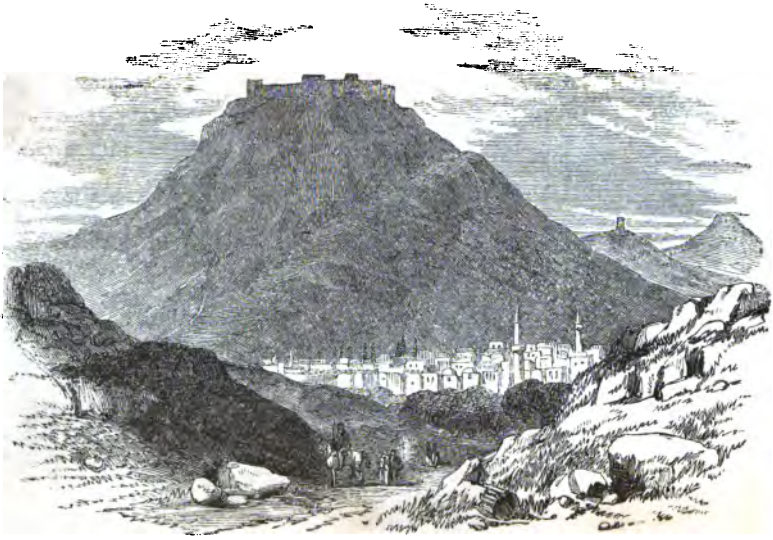

PERGAMOS.

THE

CHILDREN'S JEWISH ADVOCATE.

FEBRUARY, 1858.

THE month of February, 1858, is a time to be remembered by the friends of Israel. On the fifteenth day of this month, forty-nine years ago, a little band of those who loved the Lord Jesus Christ, and desired the good of His ancient people, established the "Society for Promoting Christianity amongst the Jews." They looked

around them on the vast number of the children of Abraham, who had never had preached to them the blessed Gospel. They felt that it was their duty to make to them the offer of salvation, for it was from the Jews that salvation first came. There were few to help them, and but few to wish them a blessing in the name of the Lord. But they were not faint-hearted, they felt that the work was of God, and they knew that if it was of God, it would prosper. Many years might pass away, and see them striving with difficulties, and meeting with opposition from within and from without. But in due time they were assured that the sun would break through the clouds, and God would shew them that their work and labour of love should not be in vain in Him.

It was thus that these men of God worked and prayed. Many laughed at their efforts. Some doubted whether it would be of any use to endeavour to convert the Jews. Others said, that there was a time when God would convert them as a nation, but until that time came it would be useless to attempt anything.

Were these millions of immortal souls then to remain in ignorance and unbelief? Could nothing be done to snatch any of them as brands from the burning? Was it certain that God did not intend that any of the Jews should receive

the Gospel? Or was it certain that the Christian Church had most fearfully neglected its duty in withholding the Gospel from the Jews? Which of these points was true?—that was the question. Was it foolish now to begin the work? Or had it been wrong so long to have neglected the work? The Bible made this question clear to this little band. "*The Gospel of Christ*," cried they, "*is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek.*" Then the salvation of a Jew is as possible as the salvation of a Gentile. And not only so, but there are some even now to be gathered into the fold of Jesus, for "*even at this present time also there is a remnant according to the election of grace.*"

These were the principles on which the Society began its work. Onward it went through evil report and good report. The call of duty, and the cry of perishing souls, was enough for its members. The claims of gratitude to the Jews, from whom the Gentiles received the Gospel, were continually ringing in their ears. Year after year rolled away, and after the first sharp trials were past, the Society was to be seen growing in public favour, and enjoying more and more of public support. It had its small beginning—but it looked forward to a great end. And its friends were not disappointed. It is now forty-

nine years old, and it takes its place among the first Societies of the land.

We have not time now to say more about the work and history of the Society. But we have arrived at the Jubilee year, and we wish to speak of what is to be done for the Jubilee.

The Committee have many things which they wish to be done. There are large numbers of Jews living in various parts of the world, of whom we know nothing. The Committee wish to send fit persons to discover what is the state of these Jews, and how far it may be possible to have missions to them.

There are also many places with which we are already acquainted, at which we desire to establish missions in connexion with the Jubilee. The chief of these is the coast of North Africa. There are large numbers of Jews on the whole of that coast. Missions have been sent to them from time to time. But these missions have been interrupted. In the Jubilee year, the Committee wish to place a mission in North Africa on a firm and good footing, so that with God's blessing it may be permanent.

Then the Committee wish it to be a year for printing and circulating a large number of copies of the Word of God among the Jews. These copies of the Scriptures, we trust, will find their way into parts where the Jews know

little of the Bible which was written by their forefathers.

There is also another kind of work which the Committee have in view in the disposal of the Jubilee Fund. This will consist, as far as the funds allow, of the building of Schools, Hospitals, Industrial Institutions, and other works of the like character. These are very important, and very much needed in many of our missions.

But now we come to the main point for the readers of "the Advocate." What are our juvenile friends to do on behalf of the Jubilee? In what way can they assist, and to which object should they contribute? We feel it to be important that there should be some special object for the young friends of the Jewish cause to take in hand. It will be pleasant for them to know that there is a particular thing to be done by them, on which all they give, and all that they collect, will be expended.

We had only time, in a "postscript" of the last number of "the Advocate," to mention what we had determined should be the object of "the Children's Jubilee Memorial." It will be, with the Lord's blessing, the building of a School-house at Constantinople. The size and character of this School-house will depend on the sums which may be contributed. On this will depend whether it is to be for boys and girls—or only

one or other of these. It will also be seen whether we can have a house for the Teachers attached to it.

Now, if every reader of "the Advocate" undertakes to be a collector, we may expect with certainty much success. By the time this number of "the Advocate" reaches our readers, we shall have ready a pretty little Collecting Book. In this are a few statements concerning the mission at Constantinople. These books are to be had by application to the Jubilee Secretary, at the London Society's House, 16, Lincoln's Inn Fields. Each person wishing for a book, must say how much he or she undertakes to collect. This must not be less than five shillings, which we think that even the poorest child will be able to get in the course of the whole Jubilee year. The name and address must be given. We shall be surprised and disappointed, if the Jubilee Secretary does not receive a large number of applications for Collecting Books for "the Children's Jubilee Memorial."

PERGAMOS.

THIS is the last of the cities of the seven Churches which we have to notice, and concerning which the message was as follows:—

"And to the angel of the church in Pergamos

write; These things saith He which hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth."

This city is built upon the river Caicus. It is about forty miles north-west of Thyatira, and about sixty-four north of Smyrna. It was famed for a temple which was built to the heathen god Esculapius, the god of physic. But what was more remarkable was its ancient library, collected by one of its kings, called Attalus, and which contained 200,000 volumes.

Pergamos was for about 150 years the capital of a great and flourishing kingdom. It came into the hand of the Romans, who forged a will, by which they said that the last of their kings bequeathed the kingdom to them. Here, as we

find in the passage quoted, a Christian Church was early planted. For seven or eight hundred years it had a great name, but at present it is reduced to about fifteen miserable families of Greek Christians. The Turks are only about 2000 or 3000, although the country is very rich, and very fertile for corn.

THE CACTUS, OR PRICKLY PEAR.

In England we often see very beautiful kinds of cactus. These have a very fine red blossom, which is more to be liked, because the leaves of the plant are of such a rich green.

The cactus comes from more southern parts of the world. In those countries in which the cactus grows in the open air, it is much hotter than what it is in England. Here the plants have generally to be kept in green-houses, and it is only in the warm weather that they blossom.

But in the South they grow to a great size, and always thrive best in the open air. In Palestine most of the hedges are made of the cactus, which is ofttimes called the prickly pear. These hedges are sometimes nine or ten feet in height. They are very strong, and the large leaves are covered with long prickles, so that no person or

animal could possibly get through them. The only way is to cut them down with a long knife or sword, which can be done very easily.

The cactus also bears a fruit, which is very much eaten, and is very much liked. These are collected and sold in the markets, like other fruits of the country.

The fibre of the cactus is very beautiful. This consists of the limbs which, when dry, scale off piece by piece like bark. It is of no use, except to make ornaments of a light kind.

CONVERSATIONS ABOUT THE JEWS.

(*Continued from page* 15.)

"We were talking on Monday last, dear children," said Mrs. Weston, "of the manner in which the Jews find their way into all parts of the world. I wish to explain to you the way in which they have been treated, and then you will be able to see how natural it was that they should learn bad habits, which we know are common to Gentiles as well as Jews.

"There are a large number of Jews in the Crimea, where there was such a great war only a short time ago. These Jews are called Caraites. They say that they have never received the books of the Talmud, which contain all the traditions and foolish stories which most of the Jews believe. Although they do not study and consider the Scriptures as they ought to do, yet they say that they have looked upon the Old Testament, and that alone, as containing what we should believe.

"These Caraite Jews have been always protected and kindly treated by the Russian Government. It is strange that a nation which has so persecuted and injured the people of Israel in Poland and Russia, should protect some of the same people living in another part of their

dominions. But I believe that the secret is, that they found that these Jews were very valuable to them for all purposes of trade. They found that they could depend on them, and get loans of money from them when they wanted it. And so it became a kind of fashion to protect these Caraite Jews, and to let them work without hindrance or persecution.

"Now what has been the result of all this? The Caraite Jews have remained most honest and upright. In the countries where they live, it is known that you can always depend upon a Caraite Jew. In the Crimea, if they write on the sign-board of a shop that the person who keeps it is a Caraite Jew, it is quite enough to ensure custom. And this is because the people know that they will not be cheated, and that a Caraite Jew will be as good as his word. Now, Harry, why do you suppose that these Jews have such a good character, while you were saying to me that the others are thought to be cheats?"

"Oh, mamma, I think from what you have been telling us, that it is because they have been better treated. The Jews do not like to cheat those who have treated them with kindness."

"There may be something in what you say, my dear boy," replied Mrs. Weston, "but we must look deeper than that. I quite think that if a

person is cruelly used, unless he has the spirit of a Christian, he may try in some way to wrong those who have done him harm. And so, he is willing to deal honourably with those who treat him with kindness and confidence. But may it not be, because many people try to cheat the Jews?"

"Oh! I know what you mean now, mamma," exclaimed Harry. "When the Jews see that a person is trying to get from them everything for less than it is worth, they will try to cheat in return. There is an old Jew who keeps an old shop at B——. This shop contains old books, old china, and all kinds of things. The boys sometimes go there and buy things. Once I was walking with John B——, and he saw an ebony ruler in the window which he wished to buy. The Jew wanted a shilling for it, but B—— said that he would not give him more than sixpence. The Jew would not sell it for less; but about a week afterwards we saw one of the masters with it, and when we asked if he had got it at the old curiosity shop, he said yes, and that he had paid eighteen-pence for it."

When Harry said this, the other children burst into a laugh, in which their mamma could not help joining, while Harry shouted out, "how he Jewed the master."

"Your story, Harry," said Mrs. Weston, "serves very well to point out and illustrate what we have been talking about. It is easy to see how that Jew must have acted. He had this ruler for sale, which was worth a shilling. Your companion wished to get it for half what it was worth, and like other people tried to beat down the man's price."

"Yes," interrupted Harry, "he said that the man was a Jew, and therefore he would not give more than half what he asked for the ruler."

"Then," continued Mrs. Weston, "one of the masters of your school passed by and sees the ruler. He wished to buy it, and asks the price. The Jew remembered that when he asked your companion a shilling he wished him to take sixpence, and expecting that your master might make the same trial, he asked him eighteen-pence. He doubtless thought that in so doing he would get the real worth of the ruler; but the master having no suspicion of the Jew, and contrary to his expectation, gave all the money asked. Now the master was cheated, but who was it that first tried to cheat?"

Harry could not help blushing, while he replied, "Why, it was John B—— to be sure."

(*To be continued.*)

A VISIT TO BRUSA.

(Continued from page 19.*)*

14*th*.—Engaged a little shop not far from the Jewish quarter, where I soon had several Jews. The subject first discussed, was the vexed question of Panaia, which assumed however a different aspect. Panagia, the title given to Mary in the Greek Church, pronounced in the way of the modern Greeks, sounds very much like the Hebrew Panaia, and hence the charge of Mariolatry, which they wanted to fix upon us. All however expressed themselves fully satisfied, and that sooner than I expected, when I explained the subject to them, and assured them that we worship no creature, and have neither images nor pictures in our Churches. A young Jew who attended Protestant worship, gave his testimony in corroboration of what I said. The perpetual obligation of the law, which every one knows the Jews much insist upon, was next brought forward. I spoke of the nature of the covenant God first made with Abraham, the institution of circumcision, which followed the giving of the law, its limits, tendencies, and effects, and the introduction of a new and better covenant, under which it is our privilege to live now. They seemed to like this connected view of the various revelations God made to mankind, and wanted to know the essential points of our Creed. I preached to them repentance and faith in the Lord Jesus Christ. The atoning sacrifice which Messiah is to make, by His sufferings, for the sin of a fallen world, and the means of restoring mankind to God's favour, naturally followed in the course of

conversation, and were examined in a very friendly manner. At last one rose and said :—"We are agreed on these points, with this little difference, that you say Messiah is come already, and we believe that He is not come yet." I begged them to consider that the time of the advent of the Messiah was fixed beforehand, and reading aloud several passages, they promised to pay due attention to them.

Several Armenians and Greeks came in during my discussion with the Jews, eager to be eye-witnesses to the defence I was to make for the Gospel of Christ. I regretted, however, the spirit which some evinced, which was far from that of love and Christian sympathy. When the Jews left, I spoke to them of the obligations that lie upon Christians in every country to seek the spiritual welfare of Israel ; that as the Apostle says, "their debtors they are," a debt of gratitude for the many blessings conveyed to the Church by the hands of Israelites, and that of reparation for the cruel sufferings which Gentiles inflicted on the children of Abraham, and so not a little estranged them from Him who came to save them. I stated also somewhat of the progress Christianity is making amongst God's ancient people, and they were glad to hear that He is blessing the efforts made for their conversion.

15*th*.—Paid a visit to the schools, which are close to the synagogue. They consist of two rooms, each containing about thirty boys. The mode of teaching is of course the old one, neither masters nor children seem to have any idea of order or regularity. A mother who had come to see her boy, snatched at a Haphtorah, and paid for it ; she had long been in search of one for her

son. One of the teachers also bought a copy. Turning over the leaves, his eye fell on the collection of Messianic passages at the end of the volume, and he asked, "what are these portions of Scripture here for?" I told him our desire was to bring the subject of the Messiah, the theme of so many prophecies, before the attention of every faithful son of Abraham. "Yes," said he, "Messiah is our only hope and consolation in this long and bitter captivity." "And He is ready," I put in, "to receive all that come to Him; our fathers who rejected Him, disobeyed the voice of the prophets, and were in consequence given over by God into the hands of their enemies; if we return unto Him, He will return and be gracious unto us." "But Messiah is not come," cried the old man, "and you speak of His coming as a thing past and done." "He is come, my friend," said I; "He came to His own, and His own received Him not; and through God's mercy He is still brought before you for your acceptance, that you may obtain salvation through Him." I gave him a succinct account of the Gospel, which he listened to in silent wonder. "Do you mean Christos, whom the Christianos worship?"* he at last asked. "I speak of Jesus of Nazareth," was my reply, "whom God appointed to save and help mankind; if you object to the appellation Christos, call him Messiah, the Goël, for he is our only Saviour and Redeemer, mighty and able to help."

* The Greeks are usually distinguished by the name of "Christianos;" the word "Christos" is still more misapplied, being given even to images and pictures.

Returning to my room, I had several of the poorer classes with me, who having heard that a missionary had arrived, came to hear him. There were amongst them two who were ignorant of the first rudiments of reading, and I pressed them earnestly to learn to read the Word of God, and be able to judge for themselves. I offered also to present each of them with a Judeo-Spanish Bible, when they had learned to use it. This surprised them, and they said to one another, "had our Hachamim been as anxious for our instruction as he is, we should not have remained in this miserable state of ignorance."

(*To be continued.*)

LETTERS ON MISSIONS.

BAGDAD.

DEAR YOUNG FRIENDS,

I must conclude here what I have to say about the mission to Bagdad. Mr. Vicars was obliged to leave Bagdad, and soon after that he died. Mr. Sternschuss was also removed to Smyrna, and the health of both Mr. and Mrs. Stern having suffered much from this climate, it was thought desirable to remove them also to Constantinople.

Some time before Mr. Stern's departure, he was joined in the mission by Mr. J. H. Brühl. Mr. Brühl was afterwards ordained, and for some years laboured alone in this trying sphere of duty. The Committee found it difficult to

obtain the help of any one who was fit for this post.

Mr. Brühl, about eighteen months since, obtained permission to visit England. The Committee were most anxious to place the mission at Bagdad upon a firm basis. They therefore determined on the appointment of Mr. J. M. Eppstein and Mr. Dubensky to this mission, who had lately become connected with the Society. Last summer, after the marriage of Mr. Brühl and Mr. Eppstein, these three missionaries, accompanied by their families, left England, and are now settled at Bagdad. The Quarterly "Record" contained an account of their journey, and in it is a picture of the raft going up the Tigris. This is the most pleasant way of travelling in that country, where it can be conveniently done.

For many years a room has been fitted up as a kind of chapel to the mission, in which the missionaries have had the opportunity of preaching the Gospel both in English and Hebrew. These services are continued.

There have not been many baptisms at Bagdad. One of the converts, of the name of Ezekiel, has for many years laboured faithfully and usefully as a colporteur. Even when the risk was great, owing to the anger and opposition of the Jews, he has yet been bold in declaring the Gospel of Christ to his brethren. Many have heard the truth at Bagdad, of whom we may hope that it has been "a savour of life unto life." One of their Chief Rabbies was expelled by the Jewish community, because of his love and belief of Christian truth. We know not whether this man, of whom a most interesting account was given at the time, has confessed his faith in the

Lord Jesus Christ. I commend that distant mission, with its band of labourers, to your prayers.

Your sincere friend,

THE EDITOR.

QUESTIONS.

VII. *In what part of the Bible do we read of* titles *which are given to some noblemen in our times?*

VIII. *Where is mention made of the building of castles?*

IX. *In whose reign were ministers sent forth to teach the people of Israel?*

X. *What was the usual manner of instructing the people?*

XI. *Who were the appointed teachers of Israel?*

XII. *In what way did they exercise their office?*

ANSWER TO CHARADE XXVI.

How safe and secure was proud *Zebulon's* quay,
Whilst *Ephraim's* fair lands spread from river to sea.
And *Reuben* comes after, the "firstborn" and "might."
To handle God's dwelling, hath *Uzzah* no right.
Benjamin is the youngest, and best loved is he;
"Beloved of the Lord," *thou* guarded shalt be.
Behold *Asher* now, who next cometh in view,
And *Boaz*, the father of King David, too.
Ebenezer, it meaneth the Lord is our stay:
And *Lazarus* is raised from the tomb where he lay.
These now joined together, ZERUBBABEL is found,
Before whom the mountain shall fall to the ground.

NEMUS

ANSWER TO CHARADE XXVII.

THE shepherd from the sheepfolds brought
Was *David*, truly brave.
The prophets, fill'd with fear and dread,
By *Obadiah's* hands are fed
By fifties in a cave.

"Intreat me not to leave thy side,"
Said Moabitish *Ruth*.
When of the vision he's afraid,
Cornelius sends for Peter's aid,
And learns the word of truth.

In gorgeous robes see *Aaron* drest,
Standing in Holy Place,
Where *Satan* dares not enter in!
For nothing with the stain of sin
Can bear Jehovah's face.

DORCAS, like David, liv'd in faith,
Had *Obadiah's* love:
Ruth's humbleness, *Cornelius'* prayer,
All shone in her like *breastplate* rare:
Her, *Satan* could not move.

M. M.

SCRIPTURE CHARADE.

XXVIII.

LIKE lion *he* couches; like young lion springs.
"*He* shall not vex Judah," the prophet thus sings.
Though "excellent dignity" doth in *thee* dwell;
Because of thy *nature* thou shalt not excel.
Divided *his* portion because of his ire;
Thy lot "royal dainties" shall yield at desire.
The Urim and Thummim shall be with *his* race.
With these are the *children* whom Jacob did bless.
From hence name the CITY, once lovely and fair,
Whose name shall be called—"JEHOVAH IS THERE."

M. M.

THE CHRISTIAN JEW.

Is there a soul more near to God?
More precious to His view?
With claims more strong upon the Lord?
It is a *Christian Jew.*

How near indeed—in truth how blest!
What raptures must ensue,
When Israel's bright departed saints
Behold a Christian Jew!

Of Abraham's seed—of Jacob's line,
And born of God anew;
What glorious blessings for *him* shine,
For him, a Christian Jew!

Beloved of God—Jehovah's care—
Of Israel's chosen few—
Of all the promises an heir—
Rejoice, O! Christian Jew!

Rejoice in all that God has wrought,
His Egypt-wonders view;
His desert-leadings claim thy thought,
For thou art still a Jew.

Think of the glorious temple's fane,
The holy things review;
The land, which Israel shall regain,
'Tis thine, thou Christian Jew.

But higher, holier things are thine,
For *thou* art born anew:
For *thee* a *Saviour's* beauties shine,
Thou art a *Christian* Jew.

One with the holy men of old,
Who longed His face to view,
Inheritor of bliss untold
In Jesus, Christian Jew.

Not now beneath the awful curse;
A blessing rests on you;
For you with Jesus now are *one*,
With Him who was a Jew.

For *you* He lived, for you He died,
O, praise His love to you;
More blest than all thy nation wide,
Are you, O! Christian Jew.

One with Jehovah! through His Son,
And reconciled anew,
At peace with God—redeemed by blood,
A happy Christian Jew!

O! linger not, but onward press,
The way of life pursue;
Be strong in heart—in faith—in hope—
Be earnest—Christian Jew!

We also joy—we're one in heart,
In Christ we're one with you;
For joined in Him, no more shall part
The Gentile and the Jew.

EDITH.

Printed at the Operative Jewish Converts' Institution, Palestine Place, Bethnal Green, London, N.E.

CONVERSATIONS ABOUT THE JEWS.

THE

CHILDREN'S JEWISH ADVOCATE.

MARCH, 1858.

REJOICE!

We find a passage in Rom. xv., quoted from Deut. xxxii., which says, "Rejoice, ye Gentiles, with His people." This is God's command:—this is a matter of Christian duty:—and in doing this duty we may expect to find a blessing. And

when we read this passage, there are three thoughts that come to mind. These are:—

I.—*Who are the people with whom the Gentiles are told to rejoice?*

II.—*At what time may the Gentiles be expected to rejoice with this people? and*

III.—*In what way shall the Gentiles show that they truly rejoice?*

Happily for us there is no difficulty in this subject. We shall be at no loss in examining—

I.—*Who are the people with whom the Gentiles are told to rejoice?*

St. Paul had been speaking of the Jews. He called them the circumcision. He says that Jesus Christ was their minister, to confirm, or to bring to pass and to make sure the promises which God had made to their fathers. And then he goes on to say that, here was also another blessing to be given. This blessing was that the Gentiles likewise should glorify God for His mercy. Not merely should "the lost sheep of the House of Israel" receive mercy—but the Gentiles should also share in the blessing.

The Apostle Paul quotes this passage from Deut. xxxii. 43, to prove that the Gentiles should likewise be saved. God had written in time of old, "Rejoice, ye Gentiles, with His people." Who then were the people spoken of? They were of course the Jews. They were the people

"*to whom pertaineth the adoption, and the glory, and the covenants and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed for ever.*" These were the people with whom the Gentiles were required to rejoice. They are to rejoice that now, they as well as members of the House of Israel might be admitted into covenant with God:—now they might by the grace of God be saved through the blood of the Lord Jesus. Now there is no difference between the Jew and the Greek. Now they are both one in Christ Jesus. But—

II.—*At what time may the Gentiles be expected to rejoice with the ancient people of God?*

As soon as any of the Gentiles were in the time of the Apostle brought into the fold of Jesus, so soon they were invited to rejoice with the Jews. At that time, the wonder was not that Jews could be converted and saved, but that Gentiles could be converted and saved. But in our day, most people feel surprised when they hear that a Jew has become a disciple of Jesus. How wonderful is the change! When the Gentiles were converted by the ministry of the Apostles, it caused great joy to the Christian Israelites. And those Gentiles who were thus saved, might well lift up the voice of joy. They

might well say, now has come to pass the word of God, "Rejoice, ye Gentiles, with His people."

And if Christian Jews rejoiced then, when Gentiles were converted; ought not Christian Gentiles to rejoice now, when they hear that a like blessed work has taken place with regard to the Jews? If their hearts are in the right place, they will bless and praise God for His mercy. If they know God for themselves, they will rejoice when He becomes known to others.

And what time can be so well fitted to acknowledge such a work, as the time of a Jubilee! If for such a long period of time a work has been going on, and that work has been blessed and become fruitful, it is surely a season on which our watchword should be "rejoice!" Come, ye Gentiles, and rejoice! Come, and praise God that through your mercy, many of the sons and daughters of Abraham have obtained mercy. Come, and make it plain, that this is our Jubilee, and therein you do rejoice, yea and will rejoice.

III.—*In what way should the Gentiles show that they truly rejoice?*

This must be done, in the same way as that by which they show their love towards the Lord Jesus Christ; not only with their lips, but in their lives. It will be a miserable and unsatisfactory thing indeed, if the readers of "the Ad-

vocate" *say* that they are glad that the Jubilee of the Society has come, and they rejoice that it has been doing a good work, if they *do* nothing in token of their joy. It will never do for any of us to put our light under a bushel, and keep from others the knowledge which we have for ourselves. Old people and young people, rich and poor, go and tell others that know little, and have cared but little for these things, that this is our Jubilee! Go and show them that it is a good thing to help us in our work, and to joy in our joy. Not only stir up yourselves to prayer and effort on behalf of Israel, but stir up others to do likewise, that they may share in Israel's blessing. Make use of your Bible, in order that you may know more of what God has written concerning the Jews. Make use of prayer, that blessing may accompany our labours in behalf of Israel. Make use of your time, your strength, and your money; make use of your Collecting Books; and then we may expect to see the tide of success sweeping on to blessing and to victory.

CONVERSATIONS ABOUT THE JEWS.

(Continued from page 39.)

WHEN Harry had recovered from his confusion, his mamma said, "When you become older

Harry, if you have any thought for these things, as I hope that you will have, you will be struck by the different ways in which people look upon the same point. You will find that even among true Christians there is a constant striving to make a difference between the Jew and the Gentile. They expect in one case what they do not expect in another. God says in His Word that 'there is no difference between the Jew and the Greek:' but they act and speak as if what God says cannot be truth."

"But what do you mean, mamma?" inquired Harry, whose mind was full of the thought that it was John B—— who had tried to cheat the Jew.

"The idea which was passing through my mind at the time, Harry, was this:—that people look for the conversion of the Jews, in a way that they never think of looking for the conversion of Gentiles. When I go to collect money for sending the Gospel to the poor Heathen, and say, how dark and dreadful is their state, living as they are without hope and without God, people ask no further questions. If they wish to give at all, they give on the ground, that those need their help for whose good the money is given. But when I ask for money to send the Gospel to the Jews, I find that people immediately begin to ask, 'Do you think that the Jews can be con-

verted?' If they are asked to say why may not a Jew be converted as readily as a Gentile, they are at a loss for a reply—but yet they will ask the same question over and over again. They forget that the chief point for us to consider is this, Do the Jews receive the Lord Jesus as their Saviour, who is the only Refuge from the wrath to come? If they do not, then their claim on our Christian labours is as great at least as that of the Heathen."

"Oh! mamma," exclaimed Ellen, "the Jews have a much greater claim, for we owe to them the blessings of the Gospel."

"That is another matter to be considered, my dear child," said Mrs. Weston. "What I am speaking of now, is the way in which people look upon the duty of sending the Gospel to the Jews. They seem to act and to speak as if the harvest ought to come at once, and that there is to be no seed-time. They look for fruit in the work amongst the Jews, which they cannot think of expecting in the work amongst the Gentiles. They are dissatisfied if they do not see this, and at once cry out that all the labour is in vain."

"I remember, mamma," said little Rose, "that beautiful text you taught me,—'*In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall*

prosper, either this or that, or whether they both shall be alike good.'"

"Yes, my dear, that text shows us that we are to go on doing the work. We are not to grow faint because we see not the fruit, but to know that in good time we shall reap if we faint not. But we have quite wandered from the point about which we had been speaking. And since it is getting late, we must wait for its continuation until another evening."

(To be continued.)

THE BANANA.

THE Banana is found in Palestine as well as in other parts of the world. Another kind of the same plant is called the Plantain.

These trees grow in very much the same manner as palm trees, shooting up in a straight trunk from the ground, and then throwing out their beautiful broad leaves. After the same manner, too, as the palm, from the top a short sprout springs which produces the blossom, and afterwards the bunch of fruit.

But there are several points in which the banana differs from the palm. Instead of the leaves being divided into distinct parts, they are perfect and whole when young. These tender

leaves are however broken and split by the breeze as they grow older.

The banana takes but a short time to grow. In one year the plant produces fruit, while many years must pass ere the date-palm is productive.

The banana, after throwing out its bunch of fruit, is cut down, while the date-palm lasts for very many years. But then there are young plants, or suckers, which are continually springing up from the root of the banana, which takes the place of the old plant.

The banana is generally eaten as a *fruit*, while the plantain is used as a *vegetable*. The former when ripe, is far more soft and digestible than the latter. The plantain is generally used before it is fully ripe, when it is roasted or boiled. It is one of the most satisfying kinds of food, and extremely nutritious.

THE HOUSE THAT JACK BUILT.

VERY few are aware that this nursery rhyme is an accommodated and altered translation of an ancient parabolical hymn, sung by the Jews at the Feast of the Passover, and commemorative of the principal events in the history of that people; yet such is actually the fact. The hymn itself is found in "Sepher Haggadah," fol. 23, 1831. It is translated from the Chaldee, and the interpretation is given by P. N. Lebeucht, Leipsig, 1731.

1. A *kid*, a *kid*, my father bought,
For two pieces of money:
A kid, a kid.

2. Then came *the cat*, and ate the kid,
That my father bought,
For two pieces of money:
A kid, a kid.

3. Then came *the dog*, and bit the cat,
That ate the kid,
That my father bought,
For two pieces of money:
A kid, a kid.

4. Then came *the staff*, and beat the dog,
That bit the cat,
That ate the kid,
That my father bought,
For two pieces of money:
A kid, a kid.

5. Then came *the fire*, and burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought,
For two pieces of money:
A kid, a kid.

6. Then came *the water*, and quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought,
For two pieces of money:
A kid, a kid.

7. Then came *the ox*, and drank the water,
That quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought,
For two pieces of money:
A kid, a kid.

8. Then came *the butcher*, and slew the ox,
That drank the water,
That quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought,
For two pieces of money:
A kid, a kid.

9. Then came the *Angel of Death*, and killed the butcher,
That slew the ox,
That drank the water,
That quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought,
For two pieces of money:
A kid, a kid.

10. Then came *the Holy One*, blessed be He!
And killed the Angel of Death,
That killed the butcher,
That slew the ox,
That drank the water,
That quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought,
For two pieces of money:
A kid, a kid.

The following is the interpretation :—

1. The kid, which is one of the pure animals, denotes the Hebrews.

The father by whom it was purchased, is Jehovah, who represents Himself as sustaining this relation to the Hebrew nation.

The two pieces of money signify Moses and Aaron, through whose mediation the Hebrews were brought out of Egypt.

2. The cat, denotes the Assyrians, by whom the ten tribes were carried into captivity.

3. The dog, is symbolical of the Babylonians.

4. The staff, signifies the Persians.

5. The fire, indicates the Grecian empire, under Alexander the Great.

6. The water, betokens the Roman, or the fourth of the great monarchies, to whose dominion the Jews were subjected.

7. The ox, is a symbol of the Saracens, who subdued Palestine, and brought it under the Chaliphate.

8. The butcher, that killed the ox, denotes the Crusaders, by whom the Holy Land was wrested out of the hands of the Saracens.

9. The Angel of Death signifies the Turkish power, by which the land of Palestine was taken from the Franks, and to which it is still subject.

10. The commencement of the tenth stanza is designed to shew that God will take vengeance

on the Turks; immediately after whose overthrow, the Jews are to be restored to their own land, and live under the government of their long-expected Messiah.

A VISIT TO BRUSA.

(*Continued from page* 43.)

16*th.*—Being Saturday, a day on which the Jews pay and receive visits, I resolved on seeking an entrance into as many houses as possible. On such occasions, one is not permitted to speak in every house of the glorious Gospel of Christ; nevertheless the very presence of a missionary, of a messenger of the Gospel, is a silent testimony to the truth, and often stirs up the people to call on him.

I began by calling on a young man who promised to be my guide for the day. He was absent, and while waiting for him, I conversed with some of his relatives and neighbours who had collected around me. They had heard of our schools at Constantinople, and enquired into their condition, and whether we would open one for their children in Brusa. I used this opportunity for directing their attention to the importance of education, and the necessity of imbuing the minds of the young with sound principles of religion and morality, that they may be prepared to go through this world in such a manner, as not to lose that which is to come. "Ah!" cried one, "then you teach Christianesmo in your schools?" "We teach,"

I replied, "what we know to be the truth, what is clearly taught in the Bible, and what no Jew can disprove." "Our Senor Hacham (the Chief Rabbi) will certainly prove to you that you are mistaken." "I mean to visit him, and am ready to discuss the subject not only with him, but with every one who is desirous of knowing the true and right way of salvation." This declaration made them look on one another with surprise, and I went on to show them the nature of true religion, the source whence it is to be drawn, and the influence it exercises on a man's life and practice.

My next visit was to the Chief Rabbi, a man somewhat advanced in years, and of a pleasing countenance. He received me politely, but I could see that he was ill at ease; he must have been informed of the aim of my visit, and therefore studiously avoided all discussion. Some pious Jews will not speak on the Sabbath of the common business or concerns of life, but the Rabbi strove to converse on any subject but those which had a religious tendency. Building of steamers, construction of railways, rearing of silkworms, causes and effects of earthquakes, &c., were successively brought forward, to the exclusion of every Bible topic. I took occasion, when speaking of earthquakes, to advert to the judgments and threatenings of God's law, but as the Rabbi showed evident marks of disinclination, I thought it best to let him escape.

From him I directed my steps to the house of R. R——, a rich merchant, where the Lord graciously granted me what I was seeking—an opportunity to declare His name to my brethren. There were about twenty persons present, and

with the exception of one, all showed much interest. Being the Jewish Sabbath, the first question naturally was, why we did not keep it, and why we kept instead the first day of the week. Having adverted briefly to the institution of the Sabbath, and its true aim and design, I dwelt more on the resurrection of Christ, the seal and confirmation of the Christian religion. Jesus proved, during His lifetime, by mighty deeds and wondrous miracles, his just claims to the office of the Messiah; by his death and resurrection he put it beyond all doubt and controversy, and the memory of it has been, and will continue to be, preserved through all ages. "But why," asked one, "did not Christ rise on Saturday?" And before I had time to answer, another put in, "Do you not think that by not rising on Saturday, Christ tacitly teaches to keep sacred that day, He being unwilling to disturb it even by such an act as the resurrection?" "Not at all," said I, "for He Himself declared long before His death that He would rise on the *third* day." Here some objected to the *number* of days, contending that from Friday afternoon to Sunday morning there is only one entire day. I reminded them of a maxim of there own, borne out by Scripture testimony, that part of a day is counted as a whole, and the few hours of Friday and Sunday are therefore, in strict accordance with Biblical usage, counted as two full and entire days. They then wanted to know what I thought of the law, of its obligation and use, for it appeared to them that Christians paid no regard whatever to it. "The law," I said, "was our schoolmaster to bring us to Christ. By denouncing the severest threatenings and judgments, it puts in the

clearest light the inflexible justice of its Author, and forces us to flee to Christ for pardon and forgiveness, when our own merits and deserts are found to be so vile and despicable." I also spoke of the difference between the moral and ceremonial law, which they admitted as excellent.

(To be continued.)

LETTERS ON MISSIONS.

CONSTANTINOPLE.

DEAR YOUNG FRIENDS,

THE name "Constantinople" will be on all your lips during the Jubilee year. Everything that concerns this great city will give you interest. You will picture it in your minds with the vast mass of Jews living in it, and their children hearing the word of life from our missionaries and teachers. And you will also, I doubt not, be thinking how the School-room will look, which, I fully expect, will be built there by the efforts of English children who love the Jews.

This being the case, I must tell you something about the Mission to *Constantinople*.

There are from 70,000 to 80,000 Jews who live in this, the great capital of the Turkish empire. They have here their learned men, who study the Talmud, and who think that by their much fasting and prayers they can obtain an entrance into the kingdom of heaven. These have also a large number of poor, who live on the kindness and charity of the rest of the Jews. Then there are many of the Jews who are engaged in trade, and some of them have professions. There are a few who are rich, but the majority are poor.

To this important field of labour, the Committee sent a missionary in 1834. On his removal, the Mission was continued by Mr. Gerstmann, a medical man. It was known that on account of the great amount of sickness and the various diseases among the Jews, that a medical man would obtain ready access to them, and we have reason to believe that the efforts of Mr. Gerstmann did much good. After the withdrawal of Mr. Gerstmann, this Mission was suspended until 1850. In the meantime a Society had been formed by the Scotch Church, and to this place they sent some of their missionaries. The Committee, knowing that some labourers had entered upon this field, delayed longer than they would otherwise have done to renew the Mission.

The Jews of Constantinople are scattered over an immense space. The city proper is called Stamboul, and all its adjoining suburbs are thickly populated. The principal names of these are Pera, Peri-Pasha, Ortakeuy, Galata and Balat. Now the Scotch missionaries at Galata not only would have more than enough to occupy their attention, but they would also be a great distance from Balat or Ortakeuy. It therefore became a matter of great importance that we should send missionaries again to this place, who may testify to the Jews that "Jesus is the Christ."

In 1850, the Rev. J. O. Lord, accompanied by Mr. J. B. Goldberg, were sent to re-open the Mission. They had abundance of work to do. The Jews seemed gladly to listen to the words of eternal life. Large numbers of copies of the Bible, both of the Old and New Testament, in the Hebrew language, were sold and distributed. Indeed the missionaries felt that here was ground

waiting for cultivation, and they were assured that the Great Husbandman would not withhold His blessing.

Mr. Lord's health obliged him to give up his missionary labours. At that time a similar cause made it necessary that the Rev. H. A. Stern should leave Bagdad. It was therefore arranged that he should go to Constantinople. The languages he had already learnt would be useful to him in that place, at the same time that there were one or two others which he would have now to acquire.

During the last six years, the Rev. H. A. Stern and the Rev. J. B. Goldberg have been labouring diligently in this great field. They have also had the valuable assistance of Dr. Leitner, as a medical missionary. They have constantly been in the habit of making missionary journies to other places. "The Advocate" has lately contained an account of one of these which Mr. Goldberg has made to Brusa. Salonica and other places have been also visited by them. But the most remarkable of these journies is one which in 1856—57 Mr. Stern undertook to Arabia Felix. The dangers which he underwent—the trials which he had to endure—the interesting intercourse he had with the Jews—and the anxiety which many of them shewed to become Christians, are all worthy of our most prayerful attention. His letters and journals were given in "the Intelligence." If our space in "the Advocate" admits of it, these things may be again referred to in the course of the year. This may be done, for I think that it will stir up our young friends to work with heart, hand and voice for "the Children's Jubilee Memorial," when they feel what able and

devoted missionaries are labouring in the place at which the School-house, it is expected, will be built.

I might write more about the schools which have been connected with this Mission, and which continue to be carried on. But there is not space for this. Matters connected with them have been introduced from time to time in "the Advocate," and there is a little summary of these in the Collecting Book for "the Jubilee Memorial."

Your sincere friend,

THE EDITOR.

QUESTIONS.

XIII. *Give the name of the first* shepherd *of whom we read in the Bible?*

XIV. *Give the name of the first* husbandman *mentioned?*

XV. *The name of the first* blacksmith?

XVI. *The name of the first* maker of musical instruments?

XVII. *The name of the first* tent-maker?

XVIII. *The name of the first* builder?

THE JOYFUL SOUND.

The Feast of Trumpets—a memorial of the Creation—was celebrated by the ancient Israelites upon their New Year's Day, and every householder who heard the peal of the silver trumpets from the Temple courts, echoed the sound with his own trumpet, till the whole land, to its utmost borders, was filled with rejoicings.

OH, welcome was the trumpet note,
In ages long since gone,
Which told to Israel's waiting tribes,
The New Year had begun.

When morn's first ray on Zion streamed,
The joyful sound went forth,
Echoed o'er peopled vale and hill,
From south to distant north.

For every Israelite who heard
That trumpet's pealing blast,
Was bound its glad notes to repeat
Until the sound had passed
O'er all the land—as ocean chimes
Deepen, and swell, and rise,
One voice of multitudes—one chord
Of countless harmonies.

Memorial of the time when earth,
In beautiful array,
Unstained by sin, undimmed by curse,
Hailed the first Sabbath-day.
When morning stars in their bright course,
Creation's anthem sung,
And from the glorious sons of God,
Shoutings of gladness rung.

Yet more—the trumpet-feast foretold
Of times more blessed still,
When the "good tidings of great joy"
Should sound from Zion's hill—
Proclaiming to a fallen world
Salvation full and free,
The dawn of the accepted year
To heirs of misery.

To us the Gospel hath been sent—
E'en from our earliest years
The music of a Saviour's name
Hath sounded in our ears.
The secret for long ages kept,
To us hath been revealed—
Have we no call, like them for whom
The silver trumpets pealed?

No call to spread the joyful news?
Far hence be such a thought;
Oh, be it ours in every ear
To tell what God hath wrought—

To echo, even though it be
With weak and stammering tongue,
The tidings Bethlehem's shepherds heard,
The angels' midnight song.

And may the language of our lives,
Most eloquent, though mute,
Draw others to embrace the faith
Which bears such goodly fruit—
Till that blest day when earth shall keep
Her last—most glorious feast,
And every one shall know the Lord,
The greatest and the least. J. T.

THE CHILDREN'S JUBILEE MEMORIAL.

We are most thankful to say that our plan meets with great favor in the eyes of our young friends, and is making good progress. Already nearly two hundred and fifty books have been ordered. The collectors have undertaken to collect from five shillings to thirty shillings during the Jubilee year. No one has undertaken to collect more than this, although many say that they hope to obtain much more than the amounts mentioned in their books. We trust that none of our readers will delay to help in this blessed work. The sooner they commence, the longer will be the time which they will have for doing something for the little lambs from among "the lost sheep of the House of Israel." They must not draw back because they have not much influence, nor live among rich people. If they have willing, prayerful hearts, they are sure to succeed. The Lord, we trust, is smiling upon our efforts, and will not allow our work to be in vain in Him.

Applications for Books, to be made to the Jubilee Secretary, 16, Lincoln's Inn Fields.

THE GIHON FOUNTAIN.

THE

CHILDREN'S JEWISH ADVOCATE.

APRIL, 1858.

BEES AND DRONES.

HAVE our readers ever looked at a bee-hive? Did they ever see anything so busy in their lives as the little army of bees? There are few idlers there. There are few who are content to look on. Some are building the beautiful little cells.

Others are coming in with a stock of wax, with which to build them. Many, too, have been gathering honey from the sweet smelling flowers, to store up in these cells for a winter stock.

And the bees appear so happy, too, at their work. They look as if they would be miserable should they have nothing to do. They help each other, and cheer each other on so pleasantly and constantly, that it does one's heart good to look at them.

But here and there, you will see some larger ones who are not working. These are drones. They are lazy fellows. They eat the honey when it is made, but they do not take the trouble to make it. "Ah!" I hear you saying,—"what shocking drones. They ought to be turned out—they should not be allowed in the hive. They ought not to have any honey, because they do not work for it." But stop. You had better be careful in what you say. Perhaps *you* are a drone? "What, I a drone! a lazy, good-for-nothing drone?" Yes, you may be a drone after all. You may be one of those who are well satisfied to see others working, while you do not care to work yourself. We shall soon see.

There is a knock at the door. It is the post-man. The servant brings in some letters and packets. "Oh! mamma, here is 'the Jewish Advocate,'" cries Letty. "May I open it?"

Mamma having given her consent, the little book is opened. The first thing is to look at the pictures. Then the children begin to read it. "Oh!" says Letty, "what a nice thing. We are to do something for the Jubilee Fund. There is to be a 'Children's Jubilee Memorial.' And see, Cissy, it is to build a school-house at Constantinople, where that good missionary, Mr. Stern, is working." "Oh! that will be a good thing," replies Cissy.

"I see," adds Letty, "that there are some pretty little collecting books, for which we are to write to the Jubilee Secretary. Look at this, we may collect five shillings or more in them, if we can, during the Jubilee year. I shall ask mamma to let me write for one in which to collect ten shillings." Letty is a bee. How glad she is to work! She likes to do good and to help others. It may cost her some trouble. But what is a thing worth that costs nothing. So she wants to have a book to collect something for the good of the Jews.

But listen again! "I do not want a book," cries Cissy, "it is so much trouble asking people to give. I have not enough patience for it. I shall be glad to hear that the school-house is built, but I shall not get a book." Cissy is a drone. She only looks on. She does no work. She wants to have the honey, but she does not

wish to labour for it. There are many drones among boys and girls, and big men and women also—as well as among bees.

And we have another word to say. We can form an idea how many drones there are among the readers of "the Jewish Advocate." We can guess at this very easily. Do you ask how many? We reply, all those who are doing nothing for the Lord Jesus Christ, and who will not even send for a collecting book to obtain what they can for "the Children's Jubilee Memorial."

SIR MOSES SALVADOR.

THE day had passed, and evening had set in, when a missionary to the Jews was seen walking through the streets of Haarlem. He had come that day from Amsterdam, the largest city in Holland, and he had been occupied in visiting the Jews of Haarlem.

The missionary knew that a very rich Jew, called Sir Moses Salvador, lived at Haarlem. He was of an ancient family, and had filled high stations in the country. At that time he was anxious to become a member of the States' General, which is the Parliament of Holland. He was a very eloquent man, and used to give lectures,

which great numbers both of Jews and Christians came to hear.

It was to the house of Sir Moses Salvador, that the missionary this evening was finding his way. He had been long desirous of seeing him—he wished to preach the Gospel to this rich Jew as well as to his poor brethren. He therefore thought that he had better go to him in the evening, when he was most likely to find him at home.

As the missionary came near to the great mansion in which Sir Moses lived, his heart began to sink within him. He looked at the great door, and he thought, "what shall I do, and what shall I say?" But he felt that it was God's work that he came to do, and God would give him grace and strength to do it, if it was according to His will. "Away with fear and unbelief," he cried within himself, and immediately he gave a good ring at the bell, and a loud rap at the door.

The door was opened by a tall footman, dressed in a splendid livery. He looked surprised when he saw the missionary, and asked what was his business.

"I have come to see Sir Moses Salvador," said the missionary.

"Sir Moses," replied the servant, "has just risen from the dinner-table, and he has company to-night."

"Let Sir Moses know, if you please, that Mr. Pauli wishes to see him."

"I cannot disturb Sir Moses now," said the servant.

A voice was heard from the end of the hall, exclaiming, "who is there?"

The footman replied, "a Mr. Pauli, Sir, wishes to see you."

"Mr. Pauli," cried the gentleman, advancing, who was no other than Sir Moses Salvador, "the very man I want to see."

How wonderful in this was the Providence of God! The missionary wished to see Sir Moses, and Sir Moses wished to see him. Had he not been passing at the time, the servant would not have admitted the missionary.

"Walk this way," said the master of the house, and he led Mr. Pauli into a drawing-room, which was furnished in a most costly manner. He then explained to the missionary, that having been twice to his church at Amsterdam without being observed, he had heard him preach, and that he wished much to have some conversation with him; "But to what," said he "am I indebted for this visit?

"Sir Moses," replied the missionary, "I bring you good tidings. They are not tidings that you have been elected into the States' General. They are better tidings. The good news is this,—that

Jesus Christ is come into the world to save sinners. And you, even you are invited to come unto Him, in order that you may have life."

You had better come into the drawing-room, where Lady Salvador, and some of my friends are," said Sir Moses, "I should wish them to hear what you have to say."

Passing up the noble stair-case, Sir Moses conducted the missionary to an upper drawing-room, which was even more splendidly furnished than the one below. As the door opened, the missionary saw a large number of ladies and gentlemen, chiefly Jews and Jewesses, gathered together. They were very handsomely dressed. Some of the ladies' dresses were richly decked with jewels, showing how great was their wealth.

"I have brought Mr. Pauli, of Amsterdam, to see you," said Sir Moses, introducing the missionary to his wife, "and he has something to tell us to-night."

Lady Salvador came forward and said in English, which the rest of those present did not understand, "I am glad to see you, Mr. Pauli. I was educated in England, and have in my bedroom an English Prayer-book, which I use morning and evening. Speak your mind freely here, for you will find that Sir Moses is quite willing to hear."

What an opportunity was this for the missionary! The Lord gave him grace to lay hold of it. He opened his mouth, and preached unto them Jesus. He told them that not many rich—not many noble are called; but that there are *some*, and he invited them to look to the Lord Jesus as the Messiah and Saviour of Israel.

It would take up too much space to give only a part of the conversation of that evening. Some of the company became alarmed at the Gospel trumpet, and they went away. Sir Moses told the missionary that it was too late for him to return to Amsterdam that night, and that he must remain till the next day. They were engaged till one o'clock that night in talking about Christian truth. The next day the missionary was sent to the railway-station in one of Sir Moses Salvador's carriages, on his return to Amsterdam.

About three weeks after this Sir Moses Salvador was to deliver a lecture at Amsterdam. The large hall was crowded by Jews and Gentiles, many of whom were of the higher classes. Before he commenced his lecture, Sir Moses said, "I desire here to recommend you seriously to inquire into the claims of Jesus Christ of Nazareth, as the promised Messiah of Israel. I am a Jew; but I have read enough to show me that those claims deserve your fullest consideration."

The Jews were dreadfully alarmed when they heard this. Was their great leader, Sir Moses Salvador, about to become a Christian? The very thought of it made them tremble. But it was even so. A few weeks after this, Sir Moses might be seen listening to the teaching of the Christian missionary. The Spirit of God blessed the Word to the true conversion of himself and his wife. He gave a course of lectures in defence of Christianity before those very Jews who had long looked at him as their champion. He was afterwards baptized with Lady Salvador. They are both walking in the way of life, and are earnest, praying, working Christians.

Our readers will see here, that God has His own among the rich and great Jews, as well as among those that are poor. And when He accompanies the preaching of His Word with the Spirit's blessing, it is found to be "*the power of God unto salvation.*"

THE GIHON FOUNTAIN.

THE fountain, of which an engraving is given, is situated over what is called the lower Pool of Gihon. One side of the pool is formed by a kind of bridge, on one side of which is the fountain. Under the paving of this bridge is

the aqueduct which brings water from the Pools of Solomon, which are beyond Bethlehem, to Jerusalem. This water is supposed to be conveyed to the enclosure in which the great Mosques stand.

The form of this fountain shows that it was built by the Saracens. There is no water now gurgling from it, as there is no doubt there used to be in time of old. The drawing on the *frontispiece* is taken from a photograph. The figures in front are those of Mr. Palmer, the Master of the Boys' Diocesan School at Jerusalem, and some of the boys of the school. The one sitting down is a black Jew, that is, he is one of a tribe of black men, who are called Jews. It is difficult to say how far they may be really so. There are some black tribes who are considered to be Jews, who are found not only in Africa, but also in Cochin China.

CONVERSATIONS ABOUT THE JEWS.

(Continued from page 58.)

THE next evening on which the family party at H—— were assembled together, Mrs. Weston said, "I wish, my dear children, to tell you something of the persecutions which the Jews have had to endure. When considering these things, we

learn better how to form a just opinion of that remarkable people.

"I was mentioning before to you, that there is not a country in the world into which the Jews have not found their way. And it may be said, that wherever they have gone, they have met with the grossest ill-treatment and hardship. Take, for instance, Spain. In that country they were settled for many years. Notwithstanding the ill-usage they received, they increased and prospered. When there was very little knowledge and learning in the world, the Jews were the most learned men, and cultivated many sciences. Spain prospered while the Jews were there. They were good citizens, and sought the good of the country in which they lived. But their wealth was always an object of desire. They were looked upon as persons whom it was lawful to rob. Any harsh and unkind language used towards a Jew was considered right. They were looked upon as lower than the beasts that perish."

"I suppose," said Harry, "that that is the reason why it is now thought so insulting to call any one by the name of a Jew."

"There is no doubt that this ill-feeling has been carried onward from age to age. In Spain it was considered lawful to stab any one to the heart, if that person called another 'a Jew.'

What a reproach such a name must have been considered, which would justify murder on the part of any one so called!"

"But, mamma," said Ellen, "must not this have been done, because they crucified the Lord Jesus Christ?"

"I do not think, my child," replied Mrs. Weston, "that this can account for it. I shall tell you at another time how the Mahommedans treat the Jews, who know nothing of Christ. Therefore that cannot be the chief reason. God has permitted this feeling to be on the minds of all men concerning the Jews, in fulfilment of the prophecy, that they shall become 'an astonishment, a proverb, and a by-word' among the nations. This is the only way in which we can account for the manner in which the very name of the Jew has been regarded—though of course it does not justify those who reproach them. But it has always appeared to me, that Gentiles are wrong in trying to throw all the shame of the crucifixion of the Saviour upon the Jews. They cried, 'Let Him be crucified.' They said, 'His blood be on us and on our children.' And so they have had the chief part in this deed of wickedness. But, Rose, can you tell me who nailed the Lord Jesus to the cross?"

Rose hesitated a little, and then said, "Why, the soldiers did it, mamma."

"And who were these soldiers, Ellen?" enquired Mrs. Weston, "to what nation did they belong?"

"Oh! they were Romans, for the Romans at that time ruled over Palestine!"

"That is right," rejoined Mrs. Weston, "and these Romans were Gentiles. And Pontius Pilate, the Roman governor, was a Gentile. Now read Acts iv. 27, 28."

Ellen read, "Against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."

"Now we see who took part in the crucifixion. Jews and Gentiles were united together for this most wicked act. Both are therefore guilty in the sight of God. Even in this we have no right to boast against the Jews."

"Mamma," cried little Rose, "tell us something more about the persecutions."

"I am about to do so, my dear," replied Mrs. Weston. "Ah! Rose, what would you say, if you heard that some of your own family had behaved very cruelly to the Jews?"

"O! they would not have done so," exclaimed Ellen.

"It is hard to say, Ellen, at this distance of

time. But England has had its full share in oppressing and troubling the Jews. Many have taken refuge in olden time in this country. Some of our kings have at various times expelled them. We might ask, why did they do so? But the only reason seems to have been that the Jews had money which they wished to get from them. And when they were expelled from England, almost all that they had in the world was taken away from them.

"But each person seemed to think that he had a right to defraud the Jew. On one occasion, when the Jews were expelled from England, a large number of them took their passage in a vessel which was going to the continent. When they were sailing down the river Thames, the captain of the ship allowed the vessel to run on the banks at low water, or when the tide was running out. He then told all the Jews on board that they would have to remain there for some days, but if they liked they might go on shore. They did so, leaving all their property on board the ship, and only intending to have a ramble in the green fields. The captain watched his opportunity, and as soon as the tide came up, and the ship floated, he weighed anchor, and sailed away with all that these poor creatures had. When too late they saw the trap into which they had fallen. The law being

passed, they had, by begging and borrowing, and through the most grievous hardships, to find their way to the land whither they were going. Such was the private as well as public oppression to which the Jews were exposed."

(*To be continued.*)

THE CAMEL.

Among the illustrations which will be given from time to time in "the Advocate," will be

those of the various animals, birds, &c., which are mentioned in the Word of God.

We give on this occasion the camel, which may be looked upon as the most valuable of all the animals which are found in Eastern countries. There are few parts where any waggons and carts are to be seen. The roads are too bad for their use. The camels are therefore used as the great bearers of burdens, and they can carry immense loads. Their strength is so great, and they move onward in such a determined manner, that passengers have to be very careful, when going along the narrow streets of the towns, that they are not knocked down and injured by the camels.

The camel can subsist many days without water. This is one reason why they are so valuable in crossing deserts, in which water is only occasionally found. They have a moaning cry which would lead one to believe that they are in pain, especially when they are being loaded. But that is merely their cunning, in order that they may not have to carry a heavy load. Their drivers know this, and do not spare them, although they are often very sullen and obstinate.

LETTERS ON MISSIONS.

THE EAST.

DEAR YOUNG FRIENDS,

There are few places at which our Society has been labouring in the East, about which I have not written to you. I think that we ought now to take a view of the whole, and endeavour to see what has been the effect produced upon the minds of the Jews who live in that part of the world.

There are many persons who expect that every work ought to be done in a very short time. They are not satisfied in seeing one here and one there gathered in. They are not content with scores or even hundreds. But they think that all ought to be done at once. It is related that a Secretary of our Society once called upon a rich lady to ask her for a subscription. After learning that the object of the Society was to bring the Jews to the knowledge of the Lord Jesus, she gave a guinea with great cheerfulness. The next year the Secretary called again. The lady did not receive him with so much warmth as before, but nevertheless after a little explanation she gave another guinea. The Secretary now looked upon this as a regular subscription, and called the third year. But on this occasion, the lady seemed to be quite at a loss for his reason in calling, and when told that it was for the same object as that for which she had before contributed, viz., to promote Christianity amongst the Jews, she exclaimed, "the Jews, Sir! are not the Jews converted yet?"

There are many who act and speak like this

lady. They think that the work is of man—they seem to forget that the work is of God. They seem never to think that while we plant and water, God alone can give the increase. It is our duty to sow the seed. We know not when it may become fruitful. But we know, because God has promised it, that in due time we shall reap if we faint not.

Our missionaries in the East have had a reaping time, which I believe to be only the first-fruits of the great harvest. At the mission stations at Jerusalem, Constantinople, Bagdad, Cairo, the North Coast of Africa, &c., hundreds have been brought into the fold of Jesus. Here, then, we know that there has been fruit.

But now let me point out in what way we see that a work has been done, which has been far greater than can be measured by the number of baptisms.

Firstly.—*The Jews have become so much better acquainted with the Word of God.* They knew little or nothing of their own Scriptures when our Society commenced its work. The Hebrew Bible was so dear, that none but the wealthy Jews could afford to buy it. Our Society printed cheap copies of the Hebrew Old Testament, and did the same with the Hebrew New Testament which they translated into that language. These were sold to the Jews at such a low price, that the poorest of them might possess the Word of God in the language in which they believe it ought it be studied. And so this Word of Life is read. We find that Jews have now a knowledge not only of the Old Testament, but of the New, which would put most Christians to shame.

Secondly.—*The Jews know better now, than*

they have ever done before, what is the true nature of Christianity. They always thought that the idolatries of the Romish and Greek Churches were the marks of genuine Christianity. We have taught them that this is not so. We have taught them that there is a wide difference between the religion of the Bible, and the religion of the Romanist. We have shown them that our Christianity is not idolatrous. In this way the Society has been doing a great work.

Thirdly.—*The Jews are now most kindly disposed towards the missionaries.* How different this used to be in time of old! At one time, the missionaries were exposed to much ill-treatment in preaching the Gospel to the Jews. They thought that the missionaries only wished to bring them into trouble, and they looked upon that man as their greatest enemy, who tried to draw them away from what they believed to be the religion of their fathers. But they have learnt that the missionaries are their best friends. In the East they look with great respect upon every one who has come from England, for the Jews there learn more and more to love that nation that sends those messengers, who show their desire to do them good.

Fourthly.—*The Jews are becoming more and more dissatisfied with their own religion.* I do not say that this is the case with all of them. But it is the case with many of them. They begin to feel that Judaism gives them no peace, no comfort, no hope beyond the grave. And so they sigh after something that will cheer and support them on earth, and which will bring with it the confidence that they shall be for ever with the Lord in the kingdom of heaven. And so,

Fifthly.—*The Jews are better affected towards the Christian religion than they used to be.* Jews now take great pleasure in talking with Christians about their religion. They are constantly reading, and thinking, and seeking. The seed is being sown. Their knowledge is increasing. This is like laying a foundation. The time of the Spirit's teaching in most cases is still to come. For this we should pray. And when He is outpoured upon them, and they become an exceeding great army for the Lord, we shall find that our work and labour has not been in vain.

Your sincere friend,

THE EDITOR.

QUESTIONS.

XIX. *What are the principal* valleys *mentioned in the Bible?*

XX. *What are the principal* mountains?

XXI. *What are the principal* plains?

XXII. *What are the principal* caves?

XXIII. *What are the principal* rivers?

XXIV. *What are the principal* seas?

Acrostic.

"THE YEAR OF JUBILEE IS COME."

T IDINGS! joyful tidings bringing,
H ear the trumpet's note prevail!
E v'ry slave of freedom singing,—

Y EAR OF JUBILEE we hail!
E v'ry home-born, ev'ry stranger,
A ll possess their lands again:
R est they, free from every danger

O f oppressive rigour's chain,
F reemen all! they break their fetters!

J oy through all the land they see;
U sury now leaves the debtors—
B less the YEAR OF JUBILEE!
I n this year of great redemption,
L and a Sabbath rest shall keep;
E v'ry servant claims exemption,
E 'en the captives cease to weep!

I srael! such was *once* thy gladness,
S itt'st thou *now* no longer free?

C ome and taste the great salvation
O n this YEAR OF JUBILEE;
M ake but Christ thy theme Divine,
E v'RY JUBILEE BLESSING'S *thine!*

M. M.

Poetry.

PSALM CII. 13.

THOU shalt arise to bless
In mercy and in power,
And give Thy people willing hearts
In Thine appointed hour.

Lord, they are lonely now,
  Exiles in every clime;
Their sun gone down, their glory dimmed,
  By sadness, grief, and crime.

Oh, Lord of hosts, arise!
  As in the days of old,
And gather in Thy wand'ring sheep
  To the Good Shepherd's fold.

Weary, and faint, and few,
  They bow beneath the rod;
Yet polish'd jewels shall they shine,
  In the diadem of God.

As countless stars above,
  Shall Israel's children be;
Unnumber'd as the yellow sands
  Which bound the mighty sea.

Arise, oh God, arise!
  Restore thy chosen race,
And let them find in Canaan's land,
  A sure abiding place.

Remove the veil that shrouds
  Messiah from their sight,
Let them behold the Saviour King,
  And own His lawful right.

Then on this glorious earth,
  With peace and plenty blest,
Gentile and Jew shall share alike,
  The fair millennial rest.

HELEN.

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MISSIONARY ADVENTURES.

THE

CHILDREN'S JEWISH ADVOCATE.

MAY, 1858.

MISSIONARY ADVENTURES.

THERE are few missionaries in these days who have to meet with the dangers which were common to the Apostle Paul. He writes thus concerning himself. "In labours more abundant, in stripes above measure, in prisons more fre-

quent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches."

When we think of these things, how light do our present trials appear to be! But the missionary still has his troubles and difficulties, and he must be prepared for them, and be willing to endure them, "looking unto Jesus, the Author and Finisher of our faith."

The Rev. C. W. H. Pauli came from Amsterdam to England, to speak at the great Jubilee Meeting in Exeter Hall. After he had done some work for the good cause, he prepared to return to his post. The steamer in which Mrs. Pauli and himself left England sailed from Dover to Ostend. It was a dreadful night. A storm was upon the great deep, which kept the vessel long at sea, and occasioned much danger. At

last our missionary friends arrived at Ostend, lifting up their hearts in praise to God for their safety and preservation.

But all the difficulties had not yet passed. The river Maes had to be crossed by Dordrecht. This was done in a small boat or skiff. The river was partly frozen, and it was bitterly cold. No more than three passengers and three boatmen could be taken into the boat at a time. And they were often obliged to get upon the ice and drag the boat over. (*Vide Frontispiece.*) Indeed the work and labour was so great in doing this, that three times as much as usual had to be paid to the boatmen. But in the merciful providence of God all these dangers and trials were safely overcome, and the missionary and his wife had the comfort and joy of again kneeling together before the mercy-seat in their own home.

All ye who enjoy every comfort and blessing which can be known in this life, think of, and pray for the missionary who has often to go forth to his work amidst discomforts, trials, and dangers.

"THE FLOWERET GATHERED."*

This is a touching little narrative for the young. The dear child, whom God took early from a sinful world, was a grand-daughter of the beloved

* T. Hatchard, Piccadilly.

Bishop Alexander. We are therefore the more pleased to notice what is here written concerning one who was descended from that "Hebrew of the Hebrews."

Adelaide Charlotte, daughter of the Rev. T. G. Hatchard, Rector of St. Nicholas, Guildford, was born at Havant, in January, 1849. From early years she was tender and delicate. As soon as she could understand anything of the Gospel, her little heart was touched by the love of Jesus. This memoir shows how she loved the Saviour and walked in His way. As her health became more feeble, her thoughts and desires became more heavenly. We have in the following passages her remarks to Mrs. Hatchard, when all hope had passed away that her life might be spared.

"I know I shall never live to grow up; but do you think I shall live years to be weak and ill always? Oh! I should be so glad to go to sweet, dear Jesus; I love Him so much. I hope that God has made me quite ready, and I do not feel at all afraid, because Jesus will carry me across; and you and dear papa will soon come too, and all the rest of those dear creatures.

"Still, *if* Jesus were to send an angel in the night, and ask whether I would rather choose to die and go to heaven now, or wait a wee while longer, I should just ask to live through

the summer, and then go before the winter. I seem to think that I should so like to die in the summer evenings, as I have read of Christians dying when the sun is setting; but whenever He sends for me I should like to go. I love Jesus so very much—and I love you and dear papa, and all my kind friends very much; but I love Jesus so much more, and if He should call me in the night, or when you and dear papa were not with me, I should like you to know that I am quite happy; that I like to go to Jesus." Thus did God vouchsafe, not only a blessed hope, but the full assurance of it. After a pause: "I am so glad God let me come to Guildford, and that I did not die at Havant, for two or three reasons. One is, because sweet papa, and you, and dear Fanny, and Alexander, would scarcely ever be able to go and see my grave there; but now it will be quite close to you. Besides, I like to live with you all a little while in our new Rectory, that you may fancy me among you there, although I feel it will never be my home." A pause. "Dear mamma, if Jesus takes me to heaven, the first person I shall ask for there, is dear grandpapa Alexander; and if he does not know me, I shall ask Jesus to show me to him, and then I shall say to him, 'I am your little grand-daughter Addie;' and the next I shall ask for is sweet Herbert;

but I am afraid he would rather see Fanny coming than me, because he was so fond of her always. I shall tell dear grandpapa, that dear grandmamma Alexander, and you, and aunties, very often talk of him; and dear papa has had his picture copied—and you teach us all to love the idea of him, because you know we can love those we have not seen, as the sweet text says about Jesus; and I shall say, So you see, dear grandpapa, you are not forgotten in the world."

We see too in the following, her tender love for those around her, and her desire that her little brothers and sisters should follow her to the kingdom of heaven.

On her return home from town (April 7) to the fine air of Guildford she greatly revived, and had many happy conversations with her sister and brother. On Easter Day her mamma was sitting with her when Alexander came in. She called him to her, and said *very* earnestly, "Dear boy, DO tell me, are you ready to die now, or are you afraid?"

Alexander replied in a low tone, "I feel ready, Addie dear."

Addie. "But what makes you think you are, dear brother-boy?"

Alex. "I know that Jesus died for me."

Addie. "Yes, but He died for every one in

the world; and yet all people are not ready, and they will not all be saved."

Alex. "No; but I ask Him every night to forgive me my sins, and I go to bed so happy because I know Jesus does."

Addie. "I am so glad to hear you say that, dear boy, for I do pray so earnestly for you, and sweet Fan and little Ashley, every night and morning, and very often besides, that you may grow up to be good. Dear boy, I pray that when you go to school you may not choose wicked companions. I *do* hope you will have good boys for friends; and if a naughty boy asks you to be his friend, tell him you once had a little sister Addie, and she is gone to Jesus now, and she begged you not to choose bad ones for your companions."

Alex. "I cannot say that, because the boy will be offended with me; but I promise you I won't play with him, darling."

We have not space to add more. Our readers will be able to obtain the little book for themselves. Few will read it without a full heart, and the shedding of a tear of sweet sympathy with "The Floweret Gathered."

CONVERSATIONS ABOUT THE JEWS.

(*Continued from page* 89.)

"HARRY," inquired Mrs. Weston, the next even-

ing, when the children and herself were sitting together, "do you know who Mahomet was?"

"Yes, mamma, he was a great Arab chief, who conquered all the country of Arabia, and who obliged all his followers to embrace a certain kind of religion, which he made for them."

"Yes: he gave himself out as being the Prophet of the Lord. All the nations whom he conquered were obliged to embrace his religion, which was called Mahomedanism, or they were destroyed with the sword. Do you know what is the name of the book which they use instead of a Bible?"

"The Koran," said Ellen.

"This book was written in whole or in part by Mahomet. It contains some things that are good and true—but it is full of foolish and evil things. There are no people from whom the poor Jews have had to meet with harder treatment than from the Mahomedans. One wonders at the number of them who live in countries in which the religion of Mahomet exists. But we soon understand the reason, when we remember how they have been driven from one country to another, and that they were glad to go wherever they were allowed to remain."

"But, mamma," asked Ellen, "why do they remain in those countries now, when there are

such lands as England, in which they are kindly treated?"

"My dear, there are few of those oppressed Jews who would not make the change if they could. But they have not the means of moving. How could they meet the expense of taking their families to such distances? And, again, what a risk it would be to their lives if they attempted to move. The Mahomedans, who make them work and toil in many parts, especially in Arabia and Persia, would probably prevent them from moving. Mr. Stern, the missionary at Constantinople, in speaking of the Jews in Arabia Felix, whom he visited, said that many of them would have rejoiced to follow him, and to leave the country, had it been possible. He says that all the trades are carried on by the Jews. They are the shoemakers, tailors, braziers, &c. Then the Mahomedans come, and either give them the merest trifle for anything they want, or give them nothing at all. The cry of anguish that comes up from these oppressed ones, is greater than that which they uttered in Egypt in time of old. And lately we hear that in Arabia Felix they have been dreadfully persecuted by the Mahomedans. It appears, too, that when the Persians had to give up Herat a short time ago, they carried away with them almost all the Jews as captives. They demanded a very large sum from

them as a ransom, which they were altogether unable to pay. And at the present time they are enduring horrors and persecutions which makes one shudder to think of."

"But, mamma," said Harry, "are there not plenty of nations now that would help these poor Jews, and deliver them from their enemies? Why do not the English interfere?"

"I am glad to say, my dear boy, that the English have interfered at times, and that with success. And I hope that our Government will interfere now, especially as what has been done is against the treaty or agreement which the Persians made in giving up Herat only a short time ago. The English did well when they stopped the persecutions which were raised some years ago at Damascus. The Mahomedans said, what the Papists have so often said, that the Jews had killed a child to mix its blood with their passover cakes. They knew that it was a wicked and untrue charge. But they said this, in order to excite the people against the poor Jews, and to rob them of their money. This is the constant practice wherever the Mahomedans are in power. They do it to individual Jews; and then, as I have been telling you, sometimes it bursts forth in an attack upon all the Jews who live at any place at which the outrage may take place. There you would see the Jew who claimed

Abraham to be his father, and who is so connected according to the flesh with the Lord Jesus Christ Himself, you would see him bowed down and broken by all his sorrows and afflictions. How true is the prophecy of Isaiah li.; they have said, 'Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.'

"Mr. Markheim, who was the missionary to the Jews in North Africa, said that it was quite distressing to see how the Jews were treated by the Mahomedans. The oldest and most noble rabbies are made to bring the tribute to the Emperor of Morocco. This is paid to a common soldier, before whom they prostrate themselves. The soldier strikes each with the flat of the sword on the head, saying, 'Art thou not the slave of the Emperor?' And to this the old rabbi is obliged to reply, 'Yes, my lord, I am his slave.' Little black boys will seize an old rabbi by the beard, and pull him along, while the poor man is forced to submit, keeping his hands behind him; for if he is seen to raise his hand, the Moors would say that he was going to strike the boy, and they would set upon him and beat him cruelly."

"Oh! mamma," said Ellen, "it makes my heart sick to think of these poor Jews. They were once so favoured—they are now so humbled."

"Yes, my child, theirs is indeed a sad history, full of woe. But we know that there are glorious things still in store for them, and therefore we take courage. But you will see from what I have been telling you, that Mahomedans, who know nothing and care nothing about the crucifixion of the Lord Jesus, are also persecutors of the Jews. It shows that this is not the only reason why they have been so long under the curse of God, and why most people look on them with so much scorn. God said that these things should come to pass, and this is among the many things that show that God's Word is true."

(*To be continued.*)

THE ORANGE TREE.

FEW trees are more beautiful than the orange tree. When full grown, it is about the size of an apple tree. The foliage is of a dark rich green. And then it is beautiful to see, in the season, ripe fruit, green fruit, and blossom, all on the same tree. That is the reason why oranges are to be had for so many months during the year.

There is no part of the world where oranges grow to greater perfection than in Palestine. The finest are obtained at Jaffa, where the fruit is of great size and sweetness. There are not many

to be found in the mountains. In some sheltered valleys, as at Colonia, which is the name of the ancient Emmaus, they grow very well.

But it is along the coast of Palestine that they are found in the greatest perfection. From Jaffa, Caiffa, Sidon, and Beyrout, large quantities are taken to Alexandria, Smyrna, and Constantinople. On the spot, ten of the inferior kind of oranges can be bought for a penny, and in the season, four of the largest kind. But in these

towns they are sold at a halfpenny or a penny each, or a quarter piastre, and a half piastre. The orange gardens are planted very regularly. The trees are carefully pruned and watered. It is by these means that the fruit arrives at such excellence.

A VISIT TO BRUSA.

(*Continued from page* 67.)

WHILE thus engaged, the Shochet came in. He listened quietly a few minutes, and then entered warmly into the discussion, but finding he could not gainsay the truth, broke forth into outrageous and blasphemous expressions. I rebuked him sharply, and his own people, with one accord, told him he had acted wrong. He turned round and begged my pardon, but I advised him to seek for forgiveness from the Lord, in whose sight his heart was not right. We continued to discourse, after this, for more than an hour on topics brought forward by the Shochet. I was not a little assisted by R., an intelligent man, who took the Christian side of the question, showed a fair acquaintance with the subject, and warded off many a dart hurled by his brethren at the doctrine of the missionary. To the Shochet he opposed a firm front, telling him, "I am a Jew, but I must admit that some of the ordinances of the Talmud cannot be supported from the Bible, and others are opposed to it." On inquiring how he came by these opinions, I found the explanation to be as follows:—Some years ago, while labouring at

Salonica, we had much religious intercourse with a learned Hacham, named D. K——. He showed a great deal of opposition, and many a time a desire to avoid discussion; nevertheless, he received the New Testament, and copies of all our tracts and publications, and we know that he read them. As the sequel shows, he must have felt at times the irresistible force of truth, and feared the consequences. Being called to the rabbinical chair at Brusa, he had more time and leisure to re-examine the subject. R. was then brought into close friendship with him, and he communicated to him what he had learned from the missionaries. He even told him once, "Do not think it easy, as I once thought, to disprove that Messiah is come." D. K. is now gone to that place where things are seen face to face, and may we not hope that ere he was called away, Jesus was made precious to his soul?

17*th*. (Lord's Day.) Attended Divine service at the Protestant Armenian chapel, a neat building lately erected. The community numbers about seventy persons, and the Christian life and energy which they manifest augurs well for a further increase. Five Jews were present at the service, and I am told by the brethren that not unfrequently a Jew or two attend their worship. I must here record the interest these Protestant brethren take in Israel's spiritual welfare, and their laudable efforts to prove to them that Jesus is the Christ. Both pastor and people are filled with a holy zeal, and I saw in the magazine of one of their richest merchants, the Old and New Testament, in the Judeo-Spanish, for the benefit of those Jews who come

on business. Would that people at home would follow this noble example of their humbler brethren, and grow more alive to the duty and privilege of doing something on behalf of God's ancient people!

Nor must I omit to mention the kindness shown them by H.B.M. Consul, H. Saunderson, Esq. On my visit to the Chief Rabbi, he spoke of the Consul in high terms, and expressed himself grateful to the English nation and their representative.

After service, I had a long conversation with one of the Jews who came to church. He does not belong to the class of the Hachamim, but is possessed of a good stock of common sense. Speaking of the nature of true religion and Divine worship, he at once admitted that we worship God in spirit and in truth more than the Jews do.

18*th*. (Weekly market day.) Had therefore a few Jews with me. Went then into their quarter, and spoke to two or three more.

19*th*. Had most interesting and very animated conversations during the greater part of the day. At first, five young men called upon me, and I strove to bring them to a better knowledge of themselves, and of the things which belong to their peace.

"The things which I bring before you," said I, "are out of the law and the prophets; study them diligently, prayerfully, and you will find which is the way that leads to heaven, who is the true Messiah, the Saviour and Redeemer of a lost and ruined world." They paid much attention to what was said, only once reminding me that they were no Hachams, and therefore

unable to judge competently in such matters. Soon after a young Hacham came in, and they looked up to him, as if he were to settle the question at issue, as the sole arbitrator between contending parties. Fearing the effect of an honest discussion, he attempted to contradict whatever was brought forward, and denied everything that I affirmed. "Moses," cried he, "went up to heaven, and brought us thence the laws which we now have, and we must not adopt any other, ere he who promulgates them ascends likewise up to heaven." I showed him that Moses did not go up to heaven, that he only went up to Mount Sinai, on which God descended, and gave the ten commandments. But he did not seem convinced. Moses' own words, (Deut. ix. 9,) "I abode in the *mount* forty days and forty nights," were neither sufficient to overcome this fond fancy. Next I called his attention to the petition of the trembling Israelites for a mediator, that God graciously granted their request, and promised them one like unto Moses, and that Jesus was that Prophet, who came down from heaven, and became a Mediator of a better covenant than that established by Moses.

(*To be continued.*)

LETTERS ON MISSIONS.

CRACOW.

DEAR YOUNG FRIENDS,

We have again returned to Europe. I am now about to tell you something about mis-

sions in those countries which are in the hands of the Austrians. But, alas! all countries are not so free as England. Here, if any one wishes to preach the Gospel he can do so, and he will not meet with outward opposition. But it is not so in many other parts of Europe. There all is darkened by the cloud of Popish error. The Government is Roman Catholic—the priests and ministers are Roman Catholic—most of the people are Roman Catholic. They do not like the light of Protestant truth. They therefore do all that they can to keep out any who love and follow it. And above all, they will not allow any missionaries and faithful preachers of the Gospel to live and labour in the country.

But if this be so, how is it that we have a mission at Cracow? Is not this one of the places at which the Austrians have power, who are so entirely in the hands of the Church of Rome? This is true; but *sometimes* missionaries have been allowed to come into those countries, who were only permitted to go to *the Jews*. This is of course all that our Society would desire. If our work is with the Jews, we should not complain so long as we are permitted to go to them. We only wish that this permission might be given to us in every place.

Before speaking of the mission at Cracow, I must tell you something of the number and state of the Jews who live there. There are about 30,000 Jews who live in Cracow, and in the neighbourhood. These are divided into three classes. The *Talmudists* are those who in their practice put the Talmud, or the writings of the rabbies, in the place of the Word of God. Most of these Jews are Talmudists. Then there are

the *Chasidim*, who are a kind of sect among the Jews, and have their own forms of worship. There are a good number of these at Cracow. There are not many of the third class. These are called *the German Community*. They profess to have more light and knowledge than the others. It is true that they do not believe in the Talmud, but it is to be feared that they have but little belief in the Word of God.

Cracow is a fine spacious town, but when we come to that part in which the Jews are obliged to live, we find it narrow, dirty, and confined. The poor people are crowded together in this part, which must be a great evil to them. And then their poverty and misery is so great. They are quite remarkable for the manner in which they will strive and labour to get a living. With anxious and eager care they will toil from early in the morning till late at night to get their daily bread. But all seems to do nothing more than keep them from starvation.

This was the state of the Jews among whom the missionaries were called to labour. And we have seen already what is the religion of those who were looked upon as Christians, amongst whom the Jews lived. The idolatrous and wicked practices of those whom the Jews regarded as true Christians, was one of the chief hindrances to their receiving the Gospel.

Upon this field of labour our Society entered in 1833. For six years Mr. Hiscook carried on the work amidst great hardships and difficulties. Then great troubles commenced. War and sedition arose among the people, and these things interrupted the missionary work. Mr. Hiscook however was mercifully preserved, and did not

leave his post. When peace was restored he was able to resume his labours.

In 1840, Mr. C. J. Behrens came to assist Mr. Hiscock. It was well that some one had come to carry on the work, for Mr. Hiscock became so ill, that it was necessary to remove him to Frankfort-on-the-Maine. The Rev. L. Hoff was afterwards transferred from the mission in Poland, to take Mr. Hiscock's place at Cracow.

The work which now went on was very encouraging. Mr. Hiscock had been ploughing up the ground. Mr. Hoff had come to sow the seed, and to gather in some that had come to perfection. Great numbers of Jews began to come to the public services. Many of them even came to the family worship, which was held daily at the mission-house. All these things showed their anxiety to be instructed in that which was right and good. The Word of God and tracts were distributed amongst them. The heart of the missionary was filled with hope and joy, but it was even then that his work was about to be checked. About these things I must tell you in my next letter.

Your sincere friend,

THE EDITOR.

QUESTIONS.

XXV. *In what way did God command Noah to select* animals *for admission into the ark?*

XXVI. *In what remarkable cases do we read of* lions?

XXVII. *What riddle was told in connexion with a* lion?

XXVIII. *Where do we read of* bears?
XXIX. *Who speaks of the* conies, *and what were they?*
XXX. *Where do the Scriptures speak of animals as beasts of burden?*

Poetry.

From Salem's towers a sound was borne,
It made the captive free;
The poor rejoic'd, it was the horn
Of Israel's Jubilee.

No more that blast is heard! the Jew,
An outcast from his God,
Hath bid a long, a sad adieu,
To fields his fathers trod.

Yet oft in exile hath he found,
With Greek, and bond, and free,
Proclaim'd by trump of sweeter sound,
A better Jubilee.

Yes! regions long o'errun with worse
Than briers and weeds, are blest
With fruits of grace, from Eden's curse,
A Jubilee of rest.

The fields are white, the harvest great,
Lands, barren long, do raise
Immortal sheaves,—come celebrate
A Jubilee of praise.

But, ah! who shall the harvest reap?
How few the burden bear!
Lord of the harvest we would keep
A Jubilee of prayer.

Thou to thy Son earth's utmost bound
Shalt give, the promise saith:
Lord, by Thy Spirit, wake around,
A Jubilee of faith.

Yet vain the hope, the prayer how vain,
That earth's white fields shall prove
Ripe shocks of corn, unless there reign
A Jubilee of love.

Of love, whose meat is to fulfill
The law, to till the soil,
To do a heavenly Father's will—
A Jubilee of toil.

Debtors thro' grace to Greeks and Jews,
Shall we, redeemed by blood,
A willing sacrifice refuse,
Of Jubilee to God?

Forbid the thought! Lord, thine we are,
Accept what thou hast given;
And may our Jubilee prepare
The Jubilee of heaven!

REV. E. BIRCH.

THE CHILDREN'S JUBILEE MEMORIAL.

THE work goes on well. More than six hundred books are now in the hands of our friends. We hope and believe that they are making good use of them, and that they will all exceed the amount they have undertaken to collect. There are *four thousand* books prepared, all of which we hope will be taken in the course of the year. We are anxious that more applications may be made without delay. We remind our readers that the sums to be collected are from Five Shillings up to Two Pounds.

Printed at the Operative Jewish Converts' Institution, Palestine Place, Bethnal Green, London, N.E.

JAFFA.

THE

CHILDREN'S JEWISH ADVOCATE.

JUNE, 1858.

JAFFA.

On the *Frontispiece*, is a view of the town of Jaffa, taken from a photograph. We have spoken before of Jaffa, and of the missionary work which has been done there. We need not tell our readers, also, that it was from Jaffa, (formerly

Joppa,) that the Gospel first went forth by the mouth of Peter, to lighten the Gentiles who were in darkness and in the shadow of death.

Jaffa is the seaport town of Jerusalem. To this place all the pilgrims of the Roman Catholics, the Greeks, the Armenians, &c., come to visit the Holy Land, and what are called the Holy Places. Many thousands of these pilgrims land here from year to year. As many as thirteen steamers have been anchored off Jaffa at the same time at these seasons.

But there is also a good trade that goes on at Jaffa. Great quantities of wheat, barley, olive oil, sesame seed, &c., which are produced in Palestine, are sent from this port to other places. So several large merchant ships may be seen here, being laden with these things. In the season, also, large quantities of oranges, pomegranates, and other fruits of the finest kind are sent from Jaffa to other places in the Mediterranean.

To the extreme right of the picture some of these gardens will be seen. The large house with the flag-staff is where the British Vice-Consul, Dr. Asad Kayat, lives. The round domes of the houses are made by the earthen vessels, some of which are seen on the roof, being packed together with mortar, and then cemented over.

THE MISSIONARY BOX.

THE following touching incident is communicated to us by one of our Secretaries :—

"A few days before I made up my accounts for the year, I paid a visit to a little boys' school, to open the boxes belonging to three of the pupils. An ardent group was soon collected around me, each wishing to know who had obtained the largest sum. I could not avoid remarking the eagerness of one who stood at my elbow while I was engaged in opening the boxes. He was the youngest boy in the school, and not six years old. When I had done, he begged his governess to allow him to have a box also; she replied, "I think you are too young, Willie, you would not be able to take care of it; some day when you are older you shall have one." He, however, seemed to have made up his mind to possess one, and said, "If you don't give me one, I shall buy one." I told him I should be glad to give him one; and accordingly on Monday, March 29th, he received it, and went home from school in high spirits at the prospect of filling it. He was then in perfect health, but he never rejoined his schoolfellows. You can scarcely imagine my surprise and grief when I received a visit this morning from his governess to tell me of the dear little fellow's death, and to bring back the box. She told me that on

Tuesday morning he was as well as usual, with the exception of a slight cold, but as it was wet, he did not come to school. Towards evening his cold became worse, and inflammation coming on, he gradually sunk under its effects, and died on Thursday, April 1st, at five o'clock P.M. He had collected £1 3*s*. 2*d*. A large portion of this sum had been given him by his mother as a reward for taking his medicine, and he would not rest till the box had been brought that he might put it in. All who came into his room were asked to help towards his collection. Expecting a visit from the medical attendant, he said he should ask him to add something to it; but the little fellow died before that visit was paid. When he expired the box was on his bed. Almost his last words were addressed to his aunt, telling her not to forget the half-crown she had promised him. He was a very engaging, gentle child, and although he knew little about the Jews, he knew they were God's people, and he loved God. Wishing to be read to during his illness, he chose the Bible as the book he most desired to hear, and would allow no other to be brought near him. Washed in his Saviour's blood, we can have no doubt that little Willie P—— is now gathered amongst those who are rejoicing in glory."

I hope the relation of this simple incident

may arouse others to go and do as he has done. May the Lord give to many the heart to work while it is day; the night cometh, even to the youngest, and then no man can work.

CONVERSATIONS ABOUT THE JEWS.

(*Continued from page* 110.)

"I THINK, dear children," said Mrs. Weston, "that I ought to tell you something more about the persecutions which the poor Jews have had to bear in our own country. We should think of these things, because we are led to see that we are not without sin in our dealings with the Jews. And when we are humbled on account of them, it may cause us to seek more earnestly to do good to that people whom our forefathers so cruelly ill-treated."

"Oh, let us hear more about it, mamma," said Harry.

"I hope, Harry, that you do not wish to know more about it merely because you like to hear something that interests you. It may, I trust, lead you to think about what God has written in the Bible about the Jews, and how all that He has written has come to pass."

"Well!" replied Harry, "when I read now of anything that is said about the Jews, I always think of what you have told us."

"King John," continued Mrs. Weston, "when he came to the throne of England, passed some laws which were favourable to the Jews. But soon they found out that he had no good will towards them. John was quite a spendthrift. There was nothing that he would not do in order to get money. The poor Jews came in for his hard usage. In the year 1210 he obtained 66,000 marks from the Jews. To obtain this he put them in prison, and put them to all kinds of tortures. Young and old, males and females, were put into prison, until they showed where they had money. Many had one eye put out. There was one Jew at Bristol who was known to be rich. From him John demanded 10,300 marks of silver. For some time the Jew refused to give this large sum. The king ordered that each day a tooth should be drawn from his head, until the money was paid. For seven days he was thus tortured, and on the eighth day he could bear it no longer, and paid the money."

"Oh, what a dreadful man king John must have been," said Helen.

"I could tell you of many more wicked things that he did to the Jews. Sometimes he took all their property. At other times he made a present of the property of a Jew, to any one that he wished to favour. Then, again, if people owed money to a Jew, he would get them to

pay him some money, and do away with the debt, so that the poor Jew got nothing.

"Henry III. followed the example of John. The Jews of Norwich suffered a great deal in his reign. They were thought to be very rich. Some of them were falsely accused of some crime. The king did not wish the Jews to show how untrue this was. He ordered them to be hanged and drawn. All their money was then taken by him, which was all that he cared to have.

"Jacob of Norwich was another Jew who had to meet with the wicked oppression of these enemies of Israel. He was accused of a certain crime. The monks were very active about it. There was not the least proof that there was any truth in what had been said. But the monks were not to be disappointed. They determined that the whole matter should be tried. And in order that the poor Jews should not escape, the Romish priests and monks were judges as well as those that had to accuse.

"Four of the Jews were ordered by them to be dragged at horses tails, and then to be hanged. And these men were called ministers of the Gospel. What must the Jews have thought of them and of the Christian religion?

"The common people only waited for this to begin their work of evil. They set fire to the houses of the Jews, and burnt them to ashes.

They robbed them wherever they could. When the Sheriff of Norwich wished to stop them, they complained to the king against him. All did not avail, death and robbery followed the poor Israelites on every side."

(*To be continued.*)

BEARS.

THERE can be no doubt that there were bears in Palestine in time of old. We read of them first

in the history of David, who, when he was about to fight against Goliath, told Saul that he had delivered his father's flock from a lion and a

bear, and slain them. (1 Sam. xvii. 33.) Again, we find that when Elisha, the prophet, (2 Kings ii. 24,) was mocked by the children and young men, there came forth two she-bears, and tore them into pieces.

Isaiah speaks of the peaceable nature of the bear and other wild animals, when all shall be peace. (chap. xi. 7.) In Daniel, (chap. vii. 5,) and in Revelations, (chap. xiii. 2,) bears are spoken of as being appearances that were to point out things that should come to pass, according to the Word of the Lord.

THE SIEGE OF MASADA.

THE Bible shows us that the Jews were a very warlike and brave people in olden time. Although their numbers were never very great in comparison to other nations, yet often they put their enemies to flight, and obtained the victory over those who were stronger than themselves. The Lord Himself often fought for His ancient people, and by His own right hand and stretched out arm cast down their foes.

It was after Jerusalem had been captured by the Romans, about forty years after the crucifixion of our Lord, and the people taken captive, and carried away from the land, that some of them took refuge in the strong places of Judea.

Amongst these strong places was Masada. It had been built by Herod, king of Judea. He had so formed it, that if at any time the people rose up against him, he might fly to this place of refuge, in which he would be safe from danger.

Masada was a wonderfully strong place. It was situated on the chain of mountains that are on the western side of the Dead Sea. It stood upon a very large hill. All the sides of this hill were so steep, and were bounded by such rocks and precipices, that it was only by a narrow and winding path that any one could get to the top. Dreadful and steep places lined the valleys that led up to Masada, and made it impossible for any one to come near it without being driven back and slain by the soldiers who might be within the fortress.

The top of this hill was laid out in gardens and fields, so that the people within might grow corn and vegetables for food. Then all around it was a wall eighteen feet high, and twelve feet broad, and there were thirty-seven towers, each of which was seventy feet in height. No place could be made stronger than this, especially as in those days they knew nothing of gunpowder, and did not use guns and cannon. If the garrison and soldiers were brave and determined, they could hold this place for any number of years. This was the more easy, because not

only had they water from the valley, but also from the many cisterns which were within the walls.

It was within the great citadel of Masada that many of the Jews took refuge when driven from Jerusalem. They stored up a large supply of provisions, and also plenty of those weapons and arms by which they might defend themselves. The Roman generals had come there many times with their armies, and been driven back. They found that they could not prevail against these valiant Jewish soldiers, who were protected in such a fortress.

At last, a general called Flavius Sylva was sent from Rome. He determined that he would conquer Masada, whatever it might cost. He therefore led down a great army to it. Then he began his work on a hill, which was on the west side of Masada. He first built a wall to protect those who were to work from the attacks of the Jews. This hill was four hundred and fifty feet lower than Masada. But yet it was the only place from which anything could be done. Sylva got so many people to work that he raised this hill three hundred feet. Then on the top of this he raised a platform, or flat place of stone. This was seventy-five feet in height, and seventy-five feet wide. On the top of this, again, he built a tower with iron gratings. This

was indeed a mighty and wonderful work. It was here that he placed his machines, and engines, which hurled darts and stones against the Jews within the fortress. Then he made a great battering ram with which to batter the walls. By this he was able to knock down a part of the wall.

But the Jews within were as clever and active as the Romans without the walls. What was the surprise of the Romans to find that they had built within another wall. This was made of earth and wood, against which the battering ram had no power. All that the Romans did, seemed to make it stronger instead of weakening it.

Sylva now began another plan. He ordered burning arrows and pieces of wood to be thrown within, to set the wood of the wall on fire. This was done with success. At first the wind came from the East, and it seemed as if the tower of the Romans would be destroyed. But it changed, and soon all the wooden walls and other buildings within the fortress of Masada were in flames. The Romans raised a shout of joy. They were about to triumph. They placed soldiers all around that none of the Jews might escape, and waited till the next morning to rush in, and take the place.

That was a dreadful night in Masada. Death

stared in the face all within its walls. The crackling of the flames, and the groans of the women and children, were alone heard. What an awful state was this for these poor children of Abraham!

The commander of the Jews was a man of the name of Eleazar. His defence of Masada showed that he was a great man, and a great general. He and the Jews had all sworn to gain freedom, or to die. And now he collected his warriors around him. He told them of their oath. He told them of the awful sufferings that awaited them, their wives, and their children, if they fell into the hands of the Romans. It was now, he said, their duty to die, in obedience to their oath, in devotedness to their God, and to their country.

These men shrunk not from this last dreadful sacrifice. They piled their goods and treasures together, and burnt them. Then pressing their wives and children to their bosoms, while bitter tears showed the anguish of their souls, each man plunged his sword into the hearts of those whom he held most dear. Ten men were then selected to slay the others, which, when they had done, one of the number slew the others, and then fell upon his own sword near to the spot at which his own dear family had been slain. Nine hundred bodies covered the ground.

The morning dawned upon Masada, but all was the silence of death. The Romans drew near. They thought that some trap had been laid for them, and raised a shout. But all was still. When they entered, two women and five children, who had hidden themselves in the vaults, came forth to tell the sad story.

This was no day of triumph to the Romans. When they entered the place, there were the bodies of those who had fallen by their own swords. It was the last struggle of the Jews for the independence of their nation. From that time forth Judea ceased to be the land of the Jews.

"THE JEW FIRST, AND THEN THE GENTILE."

THESE words are too frequently forgotten by the Christian in the present day. He loves to hear of the Gospel being preached among all nations, and rejoices in the increase of "the multitude whom no man can number," who one by one are being gathered into the Church of Christ below; but too often he overlooks the first claimant on his heart and affections—his elder brother, the Jew.

Was not our Saviour of the seed of Abraham, and of the tribe of Judah? Were not His part-

ing words to His disciples, "Preach the Gospel to every creature, beginning at Jerusalem."

It was my privilege a few months since to visit the dying bed of a young disciple, who, though not of the natural seed of Abraham, was yet a partaker of *his* faith, and consequently of *his* blessing; that blessing which extends even to the Gentile, through that "seed of Abraham in whom all the nations of the earth were to be blessed." "If ye be Christ's," saith the apostle, "then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 14, 29. It is not my intention to enter into the particulars of her history, further than to illustrate the point under consideration. For many years S. C. S—— had loved her Saviour, and found Him a present help in every time of trouble. Her health had been delicate from infancy, but it was her delight to labour in the cause of God. Sunday after Sunday found her in her accustomed place at the school, and year after year her missionary box was filled by her own exertions. During her last illness her thoughts seem especially to have reverted to the Jewish cause. She had £4 5*s*. in her desk, and, addressing those around, she said, "You will not want any of my money, I know; let it all be given to God; but *the Jew first, remember*, for the Word of God says so. Let Miss M—— do as she thinks best with it, but tell her *the Jew*

is to have the most." Thus did this dying Christian remember her Saviour's words, and act upon them. May we have grace to follow her example; may we remember the precept, and realize the promise, "Pray for the peace of Jerusalem; they shall prosper that love thee." Psalm cxxii. 6.

K. M.

A VISIT TO BRUSA.

(*Continued from page* 115.)

Our next topic was the sufferings of the Messiah, which the young Hacham obstinately resisted, contending that Messiah is not to be a man of sorrows, but a mighty and glorious conquerer. We were thus engaged when a respectable Hacham from Constantinople, known to me, came in, and I resolved to appeal to him in regard to the two points the young man denied. "Rabbi," said I, "Did Moses go up to heaven?" "No," was the answer. Again, I asked, "Do not the Prophets declare that Messiah is to suffer for the sins of His people?" and the reply was, "Yes." Ashamed and confounded at these answers from a Hacham greater than himself, he said to him in an under tone, "Do not our rabbies say that Moses went up to heaven?" "It is not in the Bible," was the forcible reply, and this admission not a little surprised the young men present. Our audience meanwhile kept increasing, and not only Jews, but also Greeks and Armenians continued coming. A very interesting conversation com-

menced then regarding the claims of Jesus to the office and title of the Messiah. I appealed to the mighty works of Christ, His stupendous miracles, His fulfilling all the prophecies, &c. The rabbi admitted that our Lord did work many miracles, but insinuated they might have been performed by the ineffable name of God. Of course I denied that the power of any name, even God's, would enable men to perform miracles, and enumerating several cabalistical books in which conjurations are taught, challenged the rabbi and every Jew to show that anything can be performed by them. The discussion was then shifted to the field of unfulfilled prophecy, and they all cried, "Where are those blessings promised to Israel along with the Messiah? "Return," said I, "and seek the Lord and David your king, do not persist in rejecting Him, and the promises of God shall be yea and amen in you."

A Greek teacher who was present attempted to demonstrate the truth of Christianity by practical proofs. He opened the Bible and read the words:—"Thou shalt carry much seed out into the field, and shalt gather but little in;" Deut. xxviii. 38. "Now," cried he to the rabbi, "go try it, let a Jew sow and he will gather but little, let a Christian do it, and he will gather much; which proves that the Lord has forsaken you, and is with us, and our religion therefore is the true one." The Jew naturally denied both the facts asserted, and the arguments drawn from them. The Greek became enraged, high words were dealt out, and they would have come to blows, when I interfered and separated them. It is scarcely necessary to say, that such miserable arguments do more harm than good.

In the afternoon I called again on the Chief Rabbi, to lay a benevolent proposition of a Christian friend before him and his counsel. Dr. Cullen, an English physician, kindly offered to me to give medical advice to poor Jews gratuitously, and it was necessary to gain the support of the heads of the community to ensure its full operation. In this I fully succeeded, and as Dr. Cullen is a Christian man, who takes an interest in the work of Missions, I trust it will tend to the advancement of the Redeemer's kingdom among them.

20*th*.—Prepared to return to my station. Several Jews asked me to stay longer with them, others took my address in Constantinople, in the hope of being able to see me there. A young shopkeeper sent a message, expressing his desire to see me. I went to him and remained in his shop nearly half an hour. Sold during my stay here 6 Bibles, 12 Haphtorahs, 10 Psalms, and gave away 5 New Testaments, 3 "Old Paths," and a number of tracts. Left also in the hands of a Protestant Armenian 6 New Testaments and a good number of tracts, which he promised to endeavour to put into circulation. The Lord bless them to the conversion of many a son of Abraham!

LETTERS ON MISSIONS.

CRACOW.

DEAR YOUNG FRIENDS,

In my last letter I said that great troubles were about to come over the Cracow mission. Up to this time Cracow was not part of the

empire of Austria. But from Cracow, Bibles and tracts used to be sent into Austria, so that the Jews in that country were able to read for themselves the Word of God.

On November 16th, 1846, the city of Cracow became a part of the Austrian empire. Up to this time the Russians and Prussians who lived there, used to treat the missionaries with great kindness, and they used to encourage them in their work. But now that the Austrians came in, all this work was stopped. The missionaries were told that they must depart. The city now belonged to Austria, and no one would be allowed to remain and work there as a minister of the Lord Jesus Christ.

Mr. Hoff was thus obliged in October, 1847, to go to Ratibor, in Prussian Silesia. Mr. Behrens went to Mr. Graf at Posen. At Ratibor, Mr. Hoff laboured amongst the Jews. With many he was enabled to carry on the work of the Lord. But with most of the Jews there was no sympathy. Not only their pride and unbelief kept them from the missionary, but also their fear one of the other.

A revolution broke out in Poland. Then there was war also in Hungary. God made use of these things again to open the door at Cracow for preaching the Gospel. In the month of October, 1848, Mr. Hoff returned to Cracow, and he met with much encouragement. But the war that was going on prevented the missionary from travelling about the country, although he was very active in circulating the Word of God among the Jews. In 1849 alone, 1,238 copies of the Hebrew Bible, in whole or in part, were sent forth on their message of mercy by means of the mis-

sionary. This again excited opposition and distrust, and Mr. Hoff was told that he must leave Cracow. But he laid the matter before those in power, and although he was much hindered, yet he was allowed to remain.

For five or six years more this labourer was allowed to pursue his blessed work. There are now many Christian Israelites, who were his spiritual children. He died at his post, and the Committee having difficulty in obtaining permission for another missionary to enter Cracow, the Rev. A. Otremba, one of the Protestant pastors of the place, was appointed to carry on the work among the Jews. The mission at Cracow is at present so situated.

I may add that about fifty-six Israelites were baptized by Mr. Hoff. Of these thirty were baptized at Lublin, twenty-two at Cracow, and one at Ratibor. At least thirteen others were baptized at his desire by other ministers. Previous to 1849, fifty baptisms are recorded as having taken place in the Protestant Church. Mr. Hoff, in his accounts, wrote of the many Jewish converts, who lived at and near Cracow, as well as in other places at which he had carried on his work. Thus in all parts it would be seen that God has "a remnant according to the election of grace."

Your sincere friend,

THE EDITOR.

QUESTIONS.

XXXI. *What were the principal battles in which the people of Israel fough against foreign enemies?*

XXXII. *What were the battles in which the people of Judah fought?*

XXXIII. *In what battles did Judah and Israel contend one against the other?*

XXXIV. *Where do we read that a large number of Israel were smitten before a small number of their enemies?*

XXXV. *On what occasions did a small company of Israelites defeat the armies of their enemies?*

XXXVI. *On what occasions did God assist them in battle by working miracles?*

Poetry.

BIBLE PICTURES.

No. V.

THE DEATH OF SARAH.—PART I. GEN. XXIII.

THE grey wings of the eve were folded, and
She rested on Creation like a bird
Fresh from the nest, and wearied with her flight—
Pleasantly played the breeze, subdued in note,
Among the dark leaves of the Cistus Rose;*
Stealing anon a snowy blossom from
The Balsam Tree,† to wear upon her breast,
Leaving a fruit instead.
And the Calamus‡ murmured as she passed

* Our younger readers may not perhaps know that from this plant, which grows about two feet high, and whose leaves are of a dark green above, and whitish underneath, is produced the Myrrh mentioned in Gen. xxxvii., which is believed to be the plant called *ledum*, or *ladanum*.

† The Balsam Tree has flowers like the Acacia, only that three hang upon three stalks. Two of these flowers fall off, and leave a single fruit.

‡ The Calamus *Aromaticus*, while growing, scents the air with a fragrant smell. The Calamus is mentioned in Exodus xxx. 23, Cant. iv. 14, Ezek. xxvii. 19.

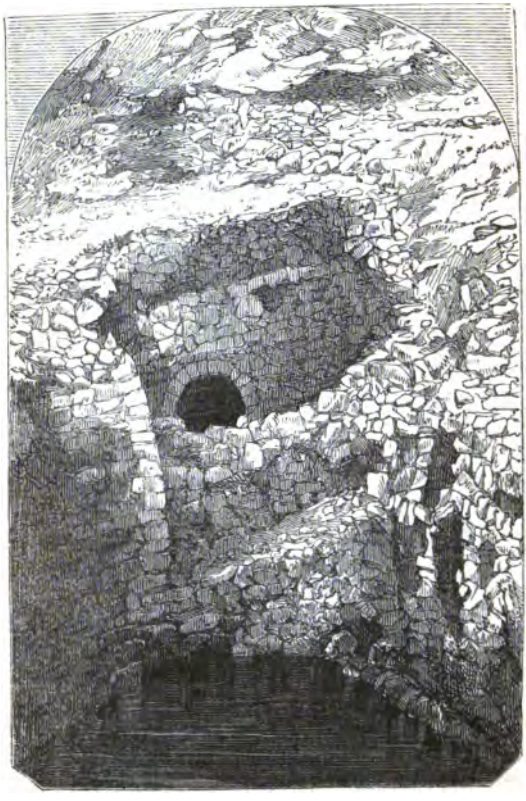
A gentle greeting, till she stooped to win
The fragrant-laden kiss. Within the tent,
Whose half-drawn curtains rustle a low sound,
Lieth the dead—so newly passed away,
That Life seems but to rest a moment, from
Her guardianship and tasks. The warmth of Love
Pauses upon the lip, there lingereth
The hue upon the cheek, as though Death made
A truce with Life, and took her seal for his.
He stood—the friend of God—he stood to mourn,
To weep for Sarah ; for the Hand Divine,
Which, through the course of years had led him on,
Was touching now—not aspirations high,
Not faith,—not noble qualities,—not gifts
Of intellect, or heart—but all the weak
Yet mighty human chords. The chords which broke
Into a love-strain,—unpent memories
Of youth, maturity, and age, and woke,
By their rich music, every passion up
Which *her* voice wooed to slumber.
He stood, and watched Death's paleness touch the lip,
And felt that language mute, which telleth of
The past, and parted :—and he came
Forth from beside his dead and spake
Before the awe-struck multitude.

EMILIE M.

THE ANT-HILL FUND.

IT is proposed that any contributions received on account of the "Ant-hill Fund," shall, after the 31st May, be applied to the object of "The Children's Jubilee Memorial." "The Ant-hill Fund" will, therefore, be for the future discontinued, and the contributions of our young friends added to that which is collected for "The Children's Jubilee Memorial."

Printed at the Operative Jewish Converts' Institution, Palestine Place, Bethnal Green, London, N.E



THE POOL OF SILOAM.

THE

CHILDREN'S JEWISH ADVOCATE.

JULY, 1858.

THE POOL OF SILOAM.

THERE are three places in the Bible in which Siloam is mentioned. When Jerusalem was being repaired under Nehemiah, we find that "*Shallum repaired the wall of the pool of Siloam.*" (Neh. iii. 15.) When our Lord wished to give

sight to the poor blind man, He said to him, "*Go, wash in the pool of Siloam,*" (John ix. 7,) and he was made to see. And we read also in Luke xiii. 4, of those "*upon whom the tower in Siloam fell.*" This last must have been in the village of Siloam, which is on one side of the valley of Jehoshaphat, while the pool is on the other. The passage from the book of Nehemiah shows, that the wall of ancient Jerusalem must have passed close to the pool of Siloam. The pool of Siloam is some distance from the present walls on the south side of the city. This shows that ancient Jerusalem must have been much larger than the modern city.

The engraving on the *frontispiece*, which is taken from a photograph, shows exactly what the pool of Siloam is like. There are no pleasant, shady trees hanging over it. The rocks and stones all make the appearance barren and bare.

The passage at one end is that by which the water is brought into the pool. This water comes from an underground spring, which is called "the Spring of the Virgin." It passes through this aqueduct, and finds its way under the stones into the pool below. There is a short pillar in the middle of the pool, which is covered when there has been much rain, and the pool is better supplied. This water passes down to some gardens, which are lower down the hill. These

gardens are called "the King's Gardens," and are supposed to have been those of Solomon. Owing to the constant supply of water, these are always fresh and green, and very nice vegetables are grown in them.

One of the sides of the pool has the appearance of a number of pillars having been once there. This has led some people to think that it may have been "the pool of Bethesda," where there were five porches. There is the appearance of six of these pillars, which would have formed in all the five porches. But this we are sure of, that this Siloam is one of the spots which are full of interest to all those who love the Word of God.

THE CHAIN OF MERCY.

MANY years have passed since a Jewish family were baptized at Jerusalem, after a long time of trial and preparation. This event caused much excitement among the Jews of the Holy City. But the news of it reached far beyond Palestine, and, amongst other places, it was made known at Constantinople.

Just at that time a young Jew had come to the city of the Sultan. He knew nothing of Christianity. All the thoughts that ever came into his mind about it led him to suppose that it must be something very bad. And when he

heard that a Jew had become a Christian, and had been baptized, he thought it so strange a thing that he said that he would go himself to Jerusalem to seek into the matter.

Our Jewish friend, on his arrival at Jerusalem, went to the Jewish quarter. Strange to relate, it was only the day after, that he met the Jewish convert, who went among his own brethren to preach to them Jesus as "the way, the truth, and the life." They were very soon engaged in an argument, and the young Jew was surprised to find that the convert was not a stupid man, who had done something that he could not explain, but that he was able to give a clear reason of the faith that was in him.

The convert asked the young Jew to go with him on a visit to the missionary. This he agreed to do. The missionary had many a long conversation with the young man, but all seemed to be in vain. However, he was casting his bread upon the waters, and it should be found after many days.

The Jew now determined to leave Jerusalem, and to return to Constantinople. He journeyed onward to Beyrout. He tried to forget all that he had heard, but he could not put it away from his thoughts. God the Spirit was working in his heart. He had been accustomed to say Jewish prayers, but he had never known what it

was to pray. It was at Beyrout that he first prayed. The angels of God were looking down upon him with joy. It might be said of him, in hope, as it was said of Saul of Tarsus, "Behold, he prayeth." New light entered into his mind, and he went back to Jerusalem a changed man.

We must suppose that several years have passed away. The Jew having been prepared and baptized, has witnessed a good confession before many witnesses. He has been taking a part in the good work, and making known the Gospel to his own Jewish brethren. But we find him after this course of years in England, preaching the Gospel of Christ to his brethren in one of our own county towns.

In this place his labours were not in vain. He made known the truth, and that truth went home to the hearts of some who heard.

Among those to whom he proclaimed the Gospel was a Jewish merchant. Before the missionary left the town, which he did after two or three years, he had several times conversed with this Jewish merchant. He knew not that what he had said had fallen into good ground, but this was the case notwithstanding. The merchant's mind was troubled. He was laid upon a sick-bed, and he thought of all that had been said. And one of the tracts published by the

Society was very useful to him, in showing him that Jesus was indeed the Christ, the Son of the living God. When he rose from that sick-bed, it was to begin a new life. He went to a clergyman, and told him all that had passed. The clergyman gladly began to instruct him fully in the Christian religion.

But when the merchant told this to his wife, she was much displeased. All their Jewish relations, too, were very angry. His wife said that if he were baptized she would leave him. He, however, wished to obey God rather than man, and he was baptized. He was afraid that his wife would carry out her threat, and he got the nurse, who was a Christian woman, to watch, and let him know if anything happened.

One day he went to Church, and was away longer than usual. When he was returning home he was met by the nurse, who, with great sorrow, said that his wife and his children could not be found. It was clear that his wife had taken away the children.

The merchant at once started for London. Day after day, and week after week, he searched in vain. He had received a letter, supposed to be written by his wife, from the continent, but he was sure that she had not left England. We need not relate how he obtained a clue to where his wife was concealed with his children. She

has become reconciled to him, and let us hope that the same grace which has changed his heart may change hers.

But in all these things we see "a chain of mercy." The mercy which brought the Jewish family to Jesus, was but a link in the chain at Jerusalem. It extended itself to Constantinople. And from Jerusalem again was this chain stretched, to reach our own favoured land, and to enlighten a son of Abraham, who had long been lying in darkness and in the shadow of death.

THE POMEGRANATE.

No fruit and tree is more beautiful than the pomegranate. Its thick foliage, with the leaves so slender and tapering, its bright scarlet blossom, drooping like very large and fine fuschias, and its rosy coloured fruit, all serve to make it one of the most pleasant looking trees.

Sometimes, too, when the sun is very hot, the ripe fruit breaks on the trees. The inner part is very beautiful, all the fruit seeds or pips being of a lovely carmine colour.

The pomegranate grows to great perfection in Palestine. Jaffa is famous for its pomegranates. The fruit is not hard and woody, as it is in many other countries; but soft, and full of juice. The

usual way of eating it, is to take out all the fruit from the shell, and to sprinkle a little fine sugar over it. The plate becomes full of juice, and is most tempting to the sight.

Some persons suppose that the pomegranate is the fruit of which God told Adam and Eve that they were not to eat. In some of the writings and inscriptions found in Egypt, there is found one of a tree, very like the pomegranate. A man and woman are standing on opposite sides of the tree, and the woman is handing to the

man a fruit. This seems to show that the Egyptians knew about the fall of our first parents, and it may be that they thus described it, and believed that the pomegranate was the tree, of the fruit of which Adam and Eve eat.

CONVERSATIONS ABOUT THE JEWS.

(*Continued from page* 130.)

"DID you ever hear of the Crusades, Harry?" inquired Mrs. Weston.

"Yes, mamma," he replied.

"Can you tell me what they were?"

"They took place several hundred years ago, when Christians wished to take Jerusalem and the Holy Land."

"Yes, my dear boy," said Mrs. Weston. "At that time you may remember that a people, called the Saracens, had possession of the Holy Land. These people were Mahomedans. The Christians of that day thought it a dreadful thing that the land in which Jesus lived, and laboured, and died, should be in the hands of such people. They supposed, too, that they knew the place or sepulchre in which the Lord was buried, and they wished to have this spot in their keeping. They did not think of the Jews, as the rightful owners of Palestine, from which

they had been driven according to the Word of God. At that time many persons began to think, and to say that they must go with a great army to Palestine, drive out the Saracens, and rule over the country. Many monks began to preach these things, of whom the chief was Peter the Hermit. Not only in England, but in most countries of Europe, a great number of troops were collected together, to go on this strange warfare."

"But, mamma," said Harry, "what had the Crusades to do with the Jews?"

"I am glad that you ask the question, dear child," replied Mrs. Weston, "because it shows that you are mindful of that about which we have been speaking. My reason for saying something about the Crusades, is in order that I may tell you how the Jews were treated at that time.

"If it is God's work which any one seeks to do, and it is done in a way that is pleasing to God, there will be love and kindness shown, and not ill-treatment and hatred. When the people began the Crusades, they thought it would be right to kill all those who did not believe in Christ. Among these, of course, were the Jews. Multitudes of these poor creatures were cut down, without any regard to age and sex. In some towns in Europe they made war against the poor Jews, as they would

have done against the Saracens. But the great difference was this, that while the Saracens were armed, and not only fought, but after all obtained the victory, the poor Jews were unarmed, and defenceless, and were cut down like so many sheep."

"But was anything of this kind done in England, mamma?" inquired Ellen.

"Oh, yes, Ellen, many wicked deeds were done in our own country under cover of these Crusades. Many of the persons who wished to go on what they called "the holy war," had no money: but since the Jews had money, the great object was to get it from them. On the 7th of March, 1190, there was a great fair at Stamford. Crowds of people came thither from all parts. Among these were a number of the "wandering saints," as they were called, who were going to the Crusades. When they saw the Jews there, they thought that it would be a good time to attack them, and get their money. They pretended, too, to think that thereby they would do God service. So they flew upon the Jews. The poor creatures had not power or spirit to resist. They treated them with all kinds of barbarity, and robbed them of all that they had. Some of the Jews fled into the castle, and as they had left their property behind, they were not followed. After these wicked men had

done these things, they escaped from Stamford. One of them stopped at Northampton. The keeper of the inn, finding that he had much money, slew him, and he escaped. It will show you what was the state of religion at that time, that they made quite a saint of the bad man who was slain by his host. The people used to visit his tomb, and offer gifts there.

"It was at this time that the Jews of York were so dreadfully treated. When Richard the First was crowned, two of the chief Jews of the city were sent up to London by their brethren to offer gifts to the king. While they were there, there was an outbreak upon the Jews, and many of them were slaughtered. These two Jews returned to York to tell the dreadful tale. They thought that it would excite the pity of their Gentile neighbours, but it only made them wish to do the same evils. The houses of some of the richest Jews were spoiled and then burnt, and some of them were murdered with their families. Then the common people attacked the others with great fury. Fifteen hundred of them escaped into the Castle of York, and took refuge there, by permission of the sheriff and keeper. But even these officers took the part of the people, so that, when they wished themselves to get into the castle, the Jews, seeing that they did not intend to do them good, but evil, would not

allow them to come in. The sheriff, therefore, got together a great force and besieged the castle. The mob joined in the attack. The monks urged them on. One priest, dressed in his surplice, was always exciting them to fury, saying, 'Destroy the enemies of Christ—destroy the enemies of Jesus!'

"But this man one day came too near, and he was crushed by a stone which was rolled down off the battlements. Do you remember about what siege there was something written in 'the Advocate' last month, Ellen?"

"The siege of Masada, mamma?"

"Well, the siege of York Castle was a little like it. At first the Jews fought very boldly. Then they offered a large sum of money if their lives might be spared. This was refused. It was after this, that their oldest rabbi told them that the time had come when they must give up their lives to God. He called upon them to die by their own hands; and then he sat down and wept. Some agreed to this, and some did not. He told those that did not agree to depart. And then destroying their treasures, they fell upon each others swords, and died. A few only remained. They went to the walls and told their enemies what had happened. They then said, that they were willing to be baptized, if their lives might be spared. But with the

exception of one or two, who escaped as they passed the gate of the castle, the people fell upon them and slew them. Then the people burnt all their houses which were still left. Thus perished more than fifteen hundred Jews in the City of York."

(*To be continued.*)

THE COLPORTEUR IN GERMANY.

THERE are a large number of Jews in the town of S——. They are all full of business and the things of the world, and seem to have no thought for those which concern the kingdom of heaven. Even the rabbi looked at the colporteur's books and tracts, and would not buy any, nor even receive them as a gift.

In this town, as in many other parts of Germany, the Jewish children go to Christian schools. Some of the boys told the colporteur that they liked the religious instruction given in the Christian school, more than that given by the Jewish teachers. On this account they often remained to hear it, although their parents did not wish them to do so.

The colporteur asked a boy nine years of age, what he learnt at the school?

He said, "I learn that the Christians believe in Jesus Christ, the Son of God, who came into

the world to redeem mankind from sin and its consequences. I always like to hear of His birth, how He came into the world as a little child, and how He did such great miracles, when He had grown to be a man, which God alone could do. I always grieve when I hear the master give the history of His sufferings and of His crucifixion. But when I hear again of His resurrection and ascension into heaven, my grief passes away, and my heart is filled with joy."

The boy was again asked, whether he loved the Lord Jesus Christ, and he replied, "Yes, I do, with my whole heart; but I am forbidden to love Him, because I am a Jew."

In another village a Jew complained that, having no school of their own, they were obliged to send their children to the Christian school. "There," he said, "without the parents' consent, the children had to take a part in the religious instruction."

One day a Jewish boy came back to his family weeping. They asked him what was the matter, and he then said, that he should be obliged to become a Christian. They asked why he said this, and he replied that he had been told at school, that there is but one name given under heaven, by which men could be saved, and that was the name of Christ. The

father took the boy from this school, and sent him into the town to school.

THE HEBREW SCHOOLS.

We have from time to time spoken of the interesting Schools at Palestine Place. On the 2nd of June, the Annual Examinations of the children took place. They were as satisfactory as usual. It was pleasant to see one hundred Hebrew girls and boys, so well cared for, so neatly clothed, and, above all, so well instructed in the Word of God. Their bright and happy faces seemed to say, that they felt the value of the blessings they enjoy.

The following is a list of the subjects in which the Girls were examined:—

First and Second Classes.—Scripture (Prophecies of Moses, Joel, Amos, Hosea, and Isaiah, concerning the Restoration of the Jews.) Daily Texts (on the Divine Attributes.) Old Testament Female Characters. Articles, Collects, Epistles, and Gospels. English History (the Tudors.) Geography. Grammar and Mental Arithmetic. Writing and Needlework. Hebrew and Poetry.

Third Class.—Scripture:—John xx.; 1 Cor. xv. 1—26. The History of Abraham. Church Catechism and Collects. Geography of Palestine (Mountains, Plains, Rivers, and Lakes.) Grammar (Nouns and Adjectives.) Reading, Spelling, Writing, and Tables.

Fourth Class.—Scripture:—Luke i. 26—33; and ii. 1—21. The Ten Commandments. Catechism (by Dr. Watts.) Spelling and Tables. Hymns:—xvi., xvii., and xxviii. in the School Hymn Book.

The poetry for this month consists of a hymn repeated by the children at the close of their examinations.

The subjects for the Boys' School were as follows:—

FIRST CLASS.—Portions of Holy Scripture committed to memory since the last examination:—Gen. xvii. 1—8; Exodus i. 1—14; Lev. xxvi. 40—45; Deut. xxx. 1—6; Psalms xix., lxxx., cxxxiii., cxxxvi., cxxxix.; Isaiah xi., xii., xl. 1—11; Jeremiah xxiii. 5—8; St. Matt. iv. 1—11., xxi. 1—13; St. Luke x. 25—37; Acts i. vii. Scripture Texts in reference to "Duty to God and to our Neighbour." Principal Prophecies spoken by Jesus Christ. Prophecies respecting the Restoration of the Jews. General Geography. Ciphering and Mental Calculations. English Grammar. Poetry, Vocal Music, &c.

SECOND CLASS.—Portions of Holy Scripture learnt since the last examination:—Psalms i., ii., xxiii., cxxxiii., cxxxvi.; Isaiah ii. 1—5., ix. 5, 6; Jeremiah xxxi. 10—12; Zechariah viii. 20 to the end; St. Mark xi. 9—17; St. Luke xxi. 25—33; St. John xiv. 1—18; Romans iii. 10—18. Scripture Texts in reference to the Lord's Prayer. Scripture Texts to prove the Articles of the Apostles' Creed. Scripture Prophecies respecting Jesus Christ. Geography—Countries and Capitals, Counties and Chief Towns. Ciphering and Mental Calculations. Grammar—Parts of Speech, &c. Poetry, Vocal Music, &c.

THIRD CLASS.—Portions of Holy Scripture learnt since the last examination:—Psalms i., cxxii., cxxxiii.; Isaiah ii. 1—5; vii. 14; ix. 6, 7; liii.; Jeremiah xxxi. 10—12; St. Matthew i. 18—23; v.; St. Luke i. 1—21; St. John i. 1—14; Philippians ii. 5—11. Geography—Counties and Chief Towns. Ciphering and Mental Calculations. Grammar—Parts of Speech, &c. Poetry.

At five o'Clock, a large number of the former female pupils met together to tea in the Girl's School-room. Many of these had come from distant parts to be present on the occasion.

The Annual Sermon was preached by the Rev. A. M. Myers. After the service, those of the former male pupils who were present sat down to supper, and thus ended the proceedings of the day.

LETTERS ON MISSIONS.

FRANKFURT-ON-THE-MAINE.

DEAR YOUNG FRIENDS,

We have now fairly got into Germany. In this country and in Poland our first missionary work among foreign Jews began. The part of which I am now about to write, is what is called "the Rhenish Provinces." You must look into your map of Germany, and there you will find the Prussian Rhine Provinces, Hesse Cassel, Hesse Darmstadt, Hesse Homburg, Bavaria, Würtemberg, Nassau, Rhenish Bavaria, Baden, and Alsace. These places form together one great field of our missionary work.

The Rev. H. Poper is labouring at Frankfurt-on-the-Maine. It is about the mission work in this place and neighbourhood that I shall first write.

You will, I dare say, remember that about three years ago there was an engraving of the Juden-gasse, or Jewish street, in Frankfurt. You were then told, that it was in this street that all the Jews used at one time to be confined. Of late years, however, they have been allowed to live in all parts of the town. But for many hundred years they had to bear with constant persecution. They were not allowed the same liberties as other people who lived in the town. They were obliged to wear a hat or cap of a particular shape, to show that they were Jews. At the fairs and great markets they were obliged to wear some other mark besides. When they went into the market, whatever they touched they were obliged to buy. They were not allowed to have Christian servants or nurses.

There were several trades which they were not permitted to follow. On Sundays and festival days the gates of the Juden-gasse were locked, and in that they were shut up.

But there was another bad law for the Jews. During a whole year not more than twelve marriages were allowed to take place, and only six Jews from other parts might come and settle in Frankfurt during that time.

You will here see what hardships and trials the Jews had to endure at Frankfurt. Although many of them were very rich, yet this did not alter the ill-feeling which the Gentiles had against them.

There has been a great change for the better at Frankfurt. All these hardships are not yet removed from the Jews; but, as I have said, they may now live in any part of the town they like. They need not now wear any particular dress, to show that they are Jews; and all their difficulties about marriage and other things have passed away.

I have before spoken of the different kinds of Jews to be found in many places, and of the religious opinions which many of them hold. At Frankfurt, they may be divided into three classes. There are the rabbinists, or those who think that nothing is so wise and good as what their rabbies have said and written. These are called again—the orthodox Jews. Then there are the anti-rabbinists, or those who do not receive and believe what the rabbies have written and said. These are called the reformed Jews. The third class may be called deists. They do not believe in anything that the Bible says; they put aside all that God has revealed, and are infidels.

It is difficult to know how many Jews there are in the places of which I have already given a list. The numbers may be about the following: The Electorate of Hesse Cassel 25,000. The Dukedom of Nassau 10,000. The Grand Duchy of Hesse Darmstadt 28,000. The Landgravedom of Hesse Homburg 10,000. In Frankfurt itself 14,000. The Rhenish Prussian Provinces 50,000. Rhenish Bavaria 22,000. Baden, 20,000. Würtemberg 15,000. Bavaria 70,000, and Alsace 43,000.

It may be well for me to leave a full account of the Frankfurt mission for the next number of "the Advocate." I shall now merely say, that the Jews in Alsace are chiefly rabbinists. They gain their living by all kinds of trading and barter. Many of the rich Jews, and of the young people, care nothing about religion. The teachers in their schools are very ignorant, so that it is no wonder if the schools are in a low state. These Alsacian Jews are very different to most of those who live in France. They are chiefly inferior and not so well educated.

In 1848, when there was a revolution, thousands of the poor Jews were robbed and turned out of their houses. This took place in many of the districts of which I have spoken.

Your sincere friend,

THE EDITOR.

QUESTIONS.

XXXVII. *What is the number of miracles which were performed by the Lord Jesus Christ, of which we have record?*

XXXVIII. *In which of those miracles was* water *used?*

XXXIX. *In which was* clay *employed?*

XL. *On what occasions was healing given by a* touch?

XLI. *On what occasions did the* command *of Jesus bring this about?*

XLII. *By what power did He perform these miracles?*

THE JEWS' SOCIETY.

Psalm lxxx. 1; Isaiah lx. 21, 22.

On this labour of love, may a blessing attend;
May the Shepherd of Israel His Salem befriend;
And hasten that period, by prophets foretold,
When the stragglers of Judah shall rest in His fold.

Isaiah xlix. 8, 9.

For surely the time is approaching when He
Shall set, in His love, the law's prisoners free;
And send them to feed in the ways of His grace,
And find them a pasture in every high place.

Isaiah xlix. 6, 12.

Behold! they shall come from afar at His word,
Which alike in the North and the West shall be heard:
His uplifted standard shall Sinim's land see,
And a light to the Gentiles His people shall be.

Isaiah lii. 1, 2.

Awaken, O Zion, and put on thy strength,
And array thee in beautiful garments at length;
Shake thyself from the dust with the might of the strong,
And cast off the bands which have bound thee so long.

Isaiah lx. 10.

The son of the strangers thy walls shall rebuild,
Thy gates shall be open, thy courts shall be filled;
God once smote thee in anger, but now, thou shalt see
That He in His favour hath mercy on thee.

Isaiah lx. 1—3.

The Lord in His glory upon thee shall rise;
The Gentiles shall come to thy light with surprise;
And their kings shall rejoice thy bright rising to greet,
When God shall make glorious the place of His feet.

Hebrews xii. 25.

If the judgments of God on your fathers went forth,
Who were deaf unto Him who spake only on earth,
Oh! refuse not the boon which would surely be given,
Nor turn ye from Him who now speaketh from heaven.

THE CHILDREN'S JUBILEE MEMORIAL.

THE number of collecting books which are now in use are about eight hundred. Besides these, one of our Association Secretaries, the Rev. R. W. Wolseley, has taken two hundred and fifty for Juvenile Associations, and hopes in this way to get out eight hundred in the course of the year. Some others of our friends may make a similar trial.

We give a nice little note received from one of our young collectors.

"Dear Sir,—I should like very much to become a little collector for the Children's Jubilee Memorial. I will engage to collect five shillings, but if I can get more, you shall have it. I hope the Jewish children in Constantinople will have a nice school, and nice teachers to teach them the way to heaven.

"I hope you will send me a little book as quickly as you can.

"Believe me, your little collector,

"E. G. M. T."

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THE CHURCH AT ROME.

THE

CHILDREN'S JEWISH ADVOCATE.

AUGUST, 1858.

THE GHETTO AT ROME.

THE Ghetto at Rome is that part of the city in which the Jews live. It is on the banks of the river Tiber. When the heavy rains fall, the river overflows its banks, and then all the Jewish quarter is overrun by its waters. The poor people, when this is so, take refuge in the upper parts of their houses. Their trials are very great.

But it is remarkable that there is no part of Rome more healthy than the Ghetto. May it not be that the hand of God is with His ancient people under the persecutions to which they have been exposed in this city?

Until within a few years, there were large iron gates to the Ghetto. At a certain hour every evening these gates were locked. By that time every Jew was required to be within the Ghetto. If any were found in any other part of the city after that hour, if they were robbed or murdered, they and their families could obtain no help nor redress. Such was the way in which these poor children of Abraham were regarded.

The present Pope of Rome ordered these iron gates to be taken away. In their place some barriers of wicker-work are put up at night. The law has not yet been done away with, which requires the Jews to live within the streets of the Ghetto; but there are some cases, where a few of the chief Jews have been allowed to live in other parts of Rome.

In passing through the narrow and curious streets of the Ghetto, one is struck by the busy and active life of the Jews within. Their faces soon show that they are not to be numbered among the Gentiles. And as one comes out of the Ghetto, by the street near the Bridge of St.

Bartholomew, the Church faces it, of which an engraving is given in the *Frontispiece*. The view is taken from a photograph.

It is in this Church, that a Jew is baptized every year by the Roman Catholics. It is said, that it is often the same Jew who is baptized again and again! The Jews do not like to become Roman Catholics.

Over the door-way of this Church is a writing or inscription. On one side it is in Hebrew, on the other side it is written in Latin. This is the passage, from Is. lxv. 2: "*I have spread out my hands all the day unto a rebellious people*," *&c.*

By this the Romanists wish to show, that they have tried to convert the Jews, but have failed. They say that the Jews are too hard-hearted. But how could they believe the idolatry of the Church of Rome! How could they love a Church which persecutes and does them harm!

And what do we see above the inscription? It is a drawing, or fresco-painting. It describes the Saviour on the Cross, with two women kneeling before Him. This is an offence to the Jew. He looks upon it as an idol put there to be worshipped. Instead of driving him to Christ, this helps to drive him away from the Saviour.

The Church is a small one. There is nothing in it worth seeing, except a beautiful painting of the Virgin Mary at the east end.

THE POSEN SCHOOLS.

(From the Report.)

THE number of schools in operation during the year has been eleven, namely, Posen, Margonin, Storchnest, Inowraclaw, Kempen I. and II., Exin, Obornick, Sandberg, Gnesen, and Adelnau, and the numbers attending show a considerable increase. The highest attendance was during the summer months, and reached 527, while the lowest was 412. It is also especially to be noticed that this attendance has been much more regular than formerly. In one of the schools, the Committee remarks that the Jewish children go almost as regularly as to a Government school. Opposition still continues, and must be expected, but it is unsuccessful for the most part in teaching the Jews to look upon the schools with distrust.

On the contrary, one of the teachers, after speaking of the rapid increase of his pupils, says: "Some of the newly entered children have been committed by their parents *with special confidence* to your school, which the Jews now begin duly to value." Occasionally the fear on the part of the parents of losing some temporal advantage interferes for a time with the attendance of the children, and in more than one instance the parents have come, and freely stated that they must keep their children away

for a few days, in order to avoid forfeiting some benefit promised by the Jews. In each case they begged leave to send them back at the expiration of the time named.

The report of the general superiority and high moral tone that pervades your schools, as contrasted with those under Jewish superintendence, have made Jews in other places most anxious to have similar ones established. During a journey made by Mr. Skolkowski and Mr. Fenner, they were much importuned on the subject, the Jews engaging, if they would only grant their request, to send their children to no other school; for, said they, "your teachers being religious and moral themselves, are able to train up and educate children in the same manner; while ours being irreligious, and but hirelings, are not qualified to give their pupils a really sound education."

Another and still more striking instance of this feeling has been shown by the Jewish congregation of another town, who petitioned the Government to send them a Christian teacher, asserting that the Jewish teachers never acquit themselves of such a charge to satisfaction.

The school at Posen is going on in a manner highly satisfactory. "Enter when you will," remarks your missionary, "you will be struck

with the cheerful, earnest, and intense attention of the children to the Word of Life, and the centre of its contents, Jesus our and their Saviour." "Still more remarkable," he adds, "is the appearance of this school when celebrating the Chrismas festival; then you hear each child repeating some Christian hymn relating to the Child born at Bethlehem, or all the children singing in chorus the announcement of the angel to the shepherds, and other hymns of the kind; their expressive features bespeaking the feelings of their hearts and their knowledge of Him who encouraged the little ones to come to Him, for of such is the kingdom of God."

Your teachers carefully instruct their pupils in the history and geography of the Bible, besides drawing their attention to the prophecies respecting the Messiah, and their exact fulfilment in our Lord. Nor is the good effect of their teaching confined to the children. These little ones are in their turn missionaries to their parents and friends, and often, by their example, and by repeating what they learn at school, are the means of inducing them to see the evil of their immoral practices. At other times they will speak to them of what they have learnt about Jesus, bringing passage after passage to prove that He is the Messiah. Sometimes when their arguments are not sufficiently clear and

satisfactory, the parents will even invite the teacher to give them some fuller explanations. An interesting instance occurred lately. A girl of eight or nine years of age used to talk much at home of the Messiah, citing passages of Scripture relating to Him; but not being able to explain the proofs she brought forward, the curiosity of her parents and some other relatives became excited. They therefore invited the teacher to come at a set time and communicate further with them. He went at the hour appointed, and found a numerous assembly waiting for him. After some preliminary conversation, he read to them the 53rd chapter of Isaiah. This portion of Scripture appeared to make a deep impression on the mother of the little girl, for when the teacher ceased reading, she turned to her husband and said, "Who is the man of whom it is said here that He should suffer for other men's sin?" Her husband at first did not reply to her question, but being urged for an answer, he merely said, "A prophet, a great man." "But," she added, "what prophet? Surely He must be more than other prophets, since through His suffering we may obtain forgiveness of sin!" While he still tried to evade giving a direct answer, the little one exclaimed, "Mother, I will tell you, the Prophet is the Messiah." Her mother replied, "Why have I

never heard before that Messiah is to atone for our sin through suffering?" and then turning to the teacher, she begged him to repeat his visit, that she might get some further instruction. He feared at first his school might suffer from this meeting, but such has not been the case, and he continues to visit the family.

In another case, the father of one of the pupils persisted in reading the Society's tracts, in spite of the remonstrances of his wife, who warned him of their dangerous tendency. While they were arguing, the father in favour of Christianity, the mother against it, their child, a young boy attending the school, heard them a long time silently, and then expressed his belief that Christianity must be the true religion and not Judaism. The father was quite in fear that after such an avowal the mother would insist on removing him from school, but to his great surprise, one day when he returned home he found *her* reading one of the dangerous tracts! It is not known what the effect of this change will be, but she has never since said one word to her husband about his religion, or attempted to hinder her child from attending the school.

The usual examinations, by the Rev. J. H. Graf, have taken place, and have proved highly satisfactory. Some of the schools have also been examined by the Rev. W. Ayerst.

The schools at Exin and Gnesen, about which there was so much anxiety last year, are now prospering far beyond the most sanguine expectations, and this calls for especial thankfulness, inasmuch as at the close of our last Report there was only a very faint hope of their being re-established.

The school recently commenced at Adelnau is also going on most favourably.

In conclusion, we may state that the distribution of clothes and other presents to the poor children in the schools during the past year, (for which they have to thank the Christian charity of some English ladies,) has been attended with very beneficial results to the missionary cause in general, and the schools in particular. If it could be repeated annually on a still larger scale it would be a very great benefit.

THE LION.

THERE was a time when this noble, though dangerous animal, was amongst those that lived in Palestine. Of this there cannot be any doubt, for the account contained in 1 Kings xiii., shows that this was so. We read in that passage, that God caused the prophet whom He had sent to

declare His judgments against the altar at Bethel, to be slain by a lion.

We may also remember how Samson slew a lion, when on his way to the country of the Philistines, in the body of which he afterwards found some honey, which had been put there by a swarm of bees. (Judges xiv.)

Then there is the interesting account given by David, of the way in which he fought with the lion and the bear, which came and carried off a lamb from his father's flock, and how he smote and slew them both. (1 Sam. xvii.)

We do not know that at the present time there are any lions in Palestine, although there are leopards, and it is believed tigers also. The former are often slain in the mountains of Carmel.

In the Scriptures the similitude of the lion is often used. This we find in the Book of Revelation. In our next number we shall give some questions in reference to the lion.

CONVERSATIONS ABOUT THE JEWS.

(*Continued from page* 160.)

THE next evening the children were as usual seated with their mother at their several occupations, when Annie said, "Mamma, after what you have told us of the way in which people who call themselves Christians have ill treated the Jews, we cannot wonder if they learnt to hate Christians."

"We certainly cannot be surprised at my dear child. It is the religion of the Lord Jesus alone, that tells us to do good to our enemies, and to love those who persecute us. A Jew who knows nothing of Jesus, and has never learnt to love Him, can hardly be expected to have such feelings. But when they see this spirit in the disciples of Jesus, what must they think? Perhaps nothing has done more harm

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to missionary work, than the bad conduct and ungodly lives of many professing Christians. A Jew cannot think that a Christian believes what he says he does believe, when he sees him doing and acting in just the opposite manner. I hope, dear children, that it will teach you what a watch you ought to keep over yourselves. I hope that you will never forget that you do harm or good to others, according to whether your life and example are evil or good."

"But there are some, mamma," said Harry, "who do what is right, and show the Jews a good example."

"Yes, my boy, this, I am thankful to say, is sometimes so," replied Mrs. Weston. "A lady who lived for a long time at Jerusalem told me, that in going to see some of the Jewesses, one, in seeing her going into the house of another, cried out, 'What are you going into that house for? you are going there to try and deceive, and to draw away our people from the religion of our fathers.' She then began to call this lady some hard names, when another Jewess stopped her. The lady then said, 'I came to try and do you good, not to do you evil. We are taught to bless those that curse us.'

"'Oh,' said another Jewess, 'what a beautiful saying that is! We are to bless those that curse us. It must have been a great rabbi who

said that.' 'Ah,' said the lady, 'it was our great rabbi, the Lord Jesus Christ, who came into the world to save Jews and Gentiles from sin and from death.' Now, dear Harry, you can understand that a thing of this kind would make a good impression upon the minds of these Jewesses."

"But do you not think that the Jews sometimes do harm by their example?"

"Yes, my dear," replied Mrs. Weston, "when any of them are ungodly and worldly, we must expect to see them doing as others who know not the way of life. And we know that Satan will make use of those who love darkness rather than light, because their deeds are evil. We know that there are no persons who do his work better for him, than Jews or Gentiles whose lives are not what they ought to be. I have often been doubtful as to how we ought to behave towards the Jews whom we meet with travelling about the country, and calling at our houses to ask for some favour. One does not like to turn away any son of Abraham. But it may be that in most cases we do more harm than good by helping them."

"What do you mean, mamma?" inquired Annie.

"I mean this, my child," said Mrs. Weston, "When people began to be interested in the

Jews some years ago in England, they were anxious to do them good wherever they met them. It is well known that many Jews come to this country, who have not a good character from their own people in those parts of the world where they have lived. These men were quick enough to take advantage of this kind feeling. Some of them went about the country, pretending that they were Christian converts. Others went to clergymen in the country, and said that they wished to be instructed, and to become Christians. The feeling upon the minds of these good Christians often led them to help and to befriend these unworthy characters. They thought that it was a good work, and these Jews often got money and other things, which should not have been given them. Some clergymen have even baptized some of these Jews, who did not care what they did, so that they got the money they wanted. And in this way, a great deal of harm was done. When it was found that they were bad men and impostors, people began to think and say that this was the character of all the Jews. It did, of course, a great deal of harm to the missionary work. It was said, 'these are the kind of converts you get.' But this was not fair and right. If many good people had not unwisely encouraged these Jews, without seeking to know from the missionaries if

they were deserving, it was their own fault if things turned out wrong."

"I seldom see a Jew going about the country," said Harry.

"There has been a great improvement in these things. People are not so easily imposed on, as they used to be. The Jews have found this to be so, and therefore there are but few of them now, who go about the country begging. Unless we learn something about them from people on whom we can depend, it is perhaps best not to relieve them.

"I do not of course speak of the Jewish pedlars, who earn their living by selling their wares. I do not know of anything that can be justly said against them. When we lived in the town of ——, I knew a respectable woman who kept a lodging-house and a little shop. All the Jewish pedlars, when they came to the town, used to stop at her lodging-house, and get what they wanted from her shop. And she has told me herself, that although she lost a great deal by other people, she never lost a penny by a Jew. Sometimes they were short of money, and asked her to trust them. And she said that they always returned and paid what they owed her."

(*To be continued.*)

JEWISH GREETINGS.

THE following account, given by our missionary, the Rev. C. L. Lauria, contained in a journal of his visit to Nice, will show how the Jews receive those who come to them.

"In the first shop I looked into," he writes, "I was accosted by a young woman in the language or patois of the country, which I did not understand. Her father, with bushy and jet black head of hair, beckoned me to come in, and I suppose that she meant the same. I said to them in Italian, I am looking out for a Jew."

The Jewess said, "Yehodi?"

This is a word used by the Jews when they meet with a stranger. If the person is a Gentile he would not understand it. If the person is a Jew, he would know the question, which is, "are you a Jew?"

Missionary.—An Israelite.

The Jew and his daughter together.—"Baruch habba," (blessed be the comer.) What Jew do you look for?

Missionary.—The rabbi.

Jew.—We have no rabbi—only a Hazan, (a reader or chanter of prayers.)

I was directed to —— house. On entering it, his wife dropped a stocking she was knitting. She jumped up with great excitement, and gave me a "baruch habba." I asked if —— was at home.

Jewess.—He has gone to Signor A——'s. Shall I send him to you on his return?

Missionary.—But you do not know me.

Jewess.—With a smile. Oh! yes, dear sir, you are one of the Rothschild's.

Some of this family had been at Nice. The husband had given lessons in Hebrew to some of the children.

Missionary.—I am sent by one who is much richer.

The woman looked much surprised, while I went on to show her, that this great person was Jesus of Nazareth, the King and Messiah of the Jews.

She looked quite bewildered, and then with tremulous voice said, "I do not understand you. What! Jesus, King and Messiah of the Jews! He loves us! He invites! I do not understand you."

The missionary continued to preach Jesus to the Jewess, but she said that he could not be right, since her father, who was a very learned man, told her just the contrary. The missionary departed, after leaving a tract for her husband.

LETTERS ON MISSIONS.

FRANKFURT-ON-THE-MAINE.

DEAR YOUNG FRIENDS,

Frankfurt is a very central city for a missionary station. It is easy to travel from it to most of the States of Germany, in which a great number of Jews live. It was therefore one of the first places taken up by our Society for a mission to the Jews.

For many years, too, Offenbach, which is near to Frankfurt, was thus occupied. There lived

Mr. J. D. Marc, one of the oldest missionaries of the Society. God blessed him in his work, and made him very useful to the Jews. In the course of three or four years, ninety baptisms took place, besides that of some children, who were baptized with their parents. "So mightily grew the word of God, and prevailed."

Mr. J. C. Moritz, another of our oldest missionaries, was stationed at Frankfurt from 1829 to 1833. He not only laboured there, but he journeyed often into many parts of Bavaria, Würtemberg, Baden, and other States.

In 1838, the Rev. W. Ayerst was stationed at Frankfurt. He lived there for two years. Mr. Ayerst, too, was much employed in going to see most of the Society's missionary stations on the Continent. He generally met with a very kind reception from the Jews. Many of those with whom he conversed when on his journies, used to come and see him at Frankfurt. There was very much that gave reason to hope, that the good seed which he was scattering was not sown in vain.

In the beginning of the year 1840, Mr. Davenport came to Frankfurt to assist Mr. Ayerst in his labours. For four years previous to this time, his missionary work had been in Prussian Poland. Although Mr. Davenport was in ill health, yet he lost no opportunity of proclaiming the glad tidings of salvation through Christ, to the lost sheep of the house of Israel. He had been able to travel about to visit the Jews, and it was hoped that God would restore him again to health. But he was removed by the hand of death on February 9, 1842.

Mr. Marc died in the December of the pre-

vious year. He was by birth an Israelite. His life and strength were freely spent on behalf of his own brethren. Although during the last few years of his life he suffered much from sickness, yet nothing stopped his works of faith and labours of love.

The Rev. T. E. Hiscock had been at Cracow. In 1841, he was removed to Frankfurt. He was very active in missionary-journeys. One of his greatest delights, too, was in visiting the Jewish synagogues in various places, in order that he might converse with the Jews. After Mr. Davenport died, Mr. H. Poper came to Frankfurt to assist him in the mission. But Mr. Hiscock's health likewise failed, and he was obliged to return to England He died in this country, on October 15, 1844.

Since that time, the Rev. H. Poper has been settled at Frankfurt. The Lord has given him a great and an important work to do. His labours amongst the Jews of Frankfurt have been much blessed. He is most kindly received by them wherever he goes. You would see the faces of the sons and daughters of Abraham lighted up with a pleasant smile whenever they meet him.

Much blessing has followed Mr. Poper's work in the Jewish schools, and among Jewish teachers. Over many of the teachers, he has obtained great influence. He sends invitations once every year, to those who live in the various States, to come and meet him at Frankfurt. Very many of them are in the habit of doing this. One teacher had to get up at two o'clock in the morning, and to walk for four or five hours, through a pouring rain, ere he could reach the railway station,

from whence he was to come on to Frankfurt. When they meet, they are in the habit of considering in what way the Word of God should be taught, and how they may best circulate it amongst their children and their people. They thus read the Word of God for themselves—help the missionary in selling and distributing copies—and as may be expected, many of them have become true Christians.

There are a great number of Jewish converts now living at Frankfurt and in the neighbourhood. A considerable number are known to the missionary, and with some of them he has sweet Christian converse. It is not possible to say what is the number. As far back as 1820, twenty-three Jews were baptized in Frankfurt in that year alone.

In 1847, Mr. Poper travelled through his district with the Rev. B. W. Wright. Although it was at that time in a very disturbed state, yet no obstacle was put to their missionary work. A colporteur assists Mr. Poper in his labours for the good of his own brethren.

Your sincere friend,

THE EDITOR.

QUESTIONS.

XLIII. *Give a list of the nations whom the people of Israel were commanded to drive out and destroy.*

XLIV. *In what part of the land did the* Philistines *live?*

XLV. *In what part did the* Amalekites *live?*
XLVI. *In what part did the* Moabites *live?*
XLVII. *In what part did the* Ammorites *live?*
XLVIII. *In what part did the* Canaanites *live?*

SCRIPTURE CHARADE.

XXIX.

From whence a queen, with presents great
Did visit Israel's King in state?
"*Where is the glory?*" Israel flies!
The ark is taken—Eli dies!
The *road-way* for angelic feet,
Which caused heaven and earth to meet.
Where last the Saviour's feet did stand,
Ere mounted He to God's right hand.
A *High Priest* climbs the mount and dies,
And on a mount *his brother* lies.
Join these, a fountain wide we see;
Go wash in fountain made for thee.

M. M.

Poetry.

'How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things."—(Rom. x. 15.)

(*By a young Subscriber.*)

"Now, go ye into all the world,
And preach to all my Word;"[1]
When He was here upon the earth,
So spake our blessed Lord.

[1] Mark xvi. 15.

"But first of all go ye and preach
To Israel, my lost sheep,[1]
Glad tidings of great joy, and bid
Them My commandments keep." [2]

'Twas thus He spake to the eleven,
For he had chosen them
To preach the Gospel everywhere,
First at Jerusalem.[3]

Th' Apostles went from land to land,[4]
Preaching and doing good;
(Some listen'd, and then cast away
Their gods of stone and wood.) [5]

And ought not we to do the same,
Should we not go and teach
All heathen people God to serve,
But first to Israel preach?

And if we cannot go, and bid
The Jews their Saviour know,
May we not help those people, who
As missionaries go?

God's faithful sheep from ev'ry land,
In everlasting rest,
By Christ their Shepherd folded safe,[6]
For ever shall be blest.

J. W. B.

[1] Matt. x. 6. [2] Matt. xxviii. 20.
[3] Luke xxiv. 47. [4] Mark xvi. 20; Luke ix. 6.
[5] Acts xix. 26. [6] Ez. xxxvii. 22; John x. 16.

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THE

CHILDREN'S JEWISH ADVOCATE.

SEPTEMBER, 1858.

EARLY FRUITS OF MISSIONARY LABOURS.

MISSIONARIES have often to toil year after year without seeing any fruit of their labour. Sometimes their hearts are heavy. They know not whether God has any among those to whom they preach the Gospel, who by His grace shall be turned "from darkness unto light." It requires much faith to persevere. The minister in Eng-

land, Ireland, or Scotland finds this to be so. The missionary must expect the same trials.

At no place was this more felt than at Jerusalem. Many years passed away, and the Rev. J. Nicolayson, who was missionary there for thirty years, had no evidence that God's blessing was resting upon his efforts. But he was one who never despaired. He never grew weary in well-doing. Through the help of God, having once put his hand to the Gospel plough, he never looked back. May we all learn a lesson from his patience and perseverance.

It was on a wet Jewish Sabbath day, that Mr. Nicolayson went forth to a small synagogue at Jerusalem. Few people were wont to meet there in the early morning, and fewer still would be there on a wet day. We like fine Sundays, because we are anxious that there should be no hindrance to people coming to the house of God. But Mr. Nicolayson was glad that the day was wet, because since few would be at the synagogue, he might be able to speak without a noise and tumult.

When he arrived, he found an old rabbi, teaching two boys from the Talmud. He pointed out to the old man how vain was this study, and urged him to go direct to the Word of God, and to study that.

The old man did not reply, but the two boys

seemed very attentive. After some more conversation, Mr. Nicolayson left the synagogue.

Eleven years passed away. The missionary knew not of any good having followed the visit to the synagogue. It was at the end of this time, that two young rabbies were seen knocking at the door of Mr. Nicolayson's house. It is the entrance to this, under an archway, that is given in the *frontispiece*. We shall continue the narrative in our next number.

THE REPORT.

We give, as we have done in former years, some extracts from the Report.

The Rev. H. Poper writes much that is interesting concerning the mission at *Frankfurt-on-the-Maine.*

To such an extent do some carry their toleration, or indifference, as it must be called, that quite recently all the pupils of a *Jewish school* followed the corpse of a *Christian* boy to the Churchyard, together with their teachers, one of whom gave a funeral address at the grave. This was spoken of by their party as an act of beautiful tolerance and love to their neighbour.

With much that is equally cheering and encouraging, there are still occasional drawbacks and hindrances which must not be overlooked. The rabbies are by no means willing to allow the work to go on unmolested. One instance of this may be given. A Jewish youth from the North of Germany was sent by his uncle,

who is a Christian Israelite, to study at the gymnasium, with the understanding that your missionary would watch over the boy and his studies. Hardly a fortnight elapsed after the arrival of the young Jew, when the matter was taken in hand by one of the chief supporters of the rabbinic system, and the cry was raised that it was intended to make a Christian of the boy by force, against his will and inclination. Now, although the excitement caused by these circumstances was in the end a means of good to many Jews, by leading them to converse with your missionary, and to hear, many of them for the first time, of the need of repentance and faith in Jesus; yet others, in the blindness of their zeal, managed to effect the removal of the boy, and had him sent back at their own expense.

A few interesting incidents given by Mr. Poper, may be mentioned here. A young intelligent Jew purchased a copy of the New Testament; after reading it diligently, he came to your missionary, and said that he felt fully persuaded that whoever read it, must come to the conviction that Christianity is far superior to Judaism. He purchased a second copy for his brother, who, from his representations, had also become much interested in the subject.

Again, a young Jewess, who has evidently derived much blessing from reading the New Testament, came recently to see your missionary, in a state of perfect delight, and said, "I must buy another copy of the New Testament."

"What have you done with yours," he asked, "what has become of it?"

"Why," she replied, her countenance beaming with joy, "I have been staying a few days with my brother: he saw me reading my New Testament, and disapproved

of it. I set up my defence, and after much discussion, he commenced reading it himself. After a day or two, he felt so interested in its contents, that he insisted upon keeping it, and gave me the money to get another copy for myself."

The practice which many Jewish parents adopt of sending their children to Christian schools, has been often alluded to, as likely to exercise no inconsiderable influence on the rising generation. Some openly declare that they will not oppose their children, should they wish hereafter to become Christians; and it is hoped, that many of these little ones will derive benefit from this attendance, which no impressions of after life will be able to efface. One day, when Mr. Poper was visiting a family, he found that the daughter, a girl of twelve, had been recently taken from a Jewish school, and allowed to attend a Christian one. He asked her whether she would like to change again, and return to her former school. Oh, no! certainly not, she said, she should not like that at all! "Why not?" asked the missionary. The child answered that she never heard there the beautiful stories out of the Bible, which she learned at the Christian school; besides, she liked so much to be taught out of the New Testament, and singing Kirchengesänge (Church Hymns) especially delighted her. All this was said in the presence of her parents, and they seemed quite pleased at the reasons she gave for her preference.

It would not be practicable under the existing laws to attempt a school in connection with the mission, but Mr. Poper has always some Jewish children entrusted to his care by their parents, to be brought up as Christians. Two such are now with him, and he reports favourably of their progress.

The Rev. R. Bellson, in writing from *Berlin*, says:—

The Jewish children attending Christian schools, cannot but be impressed by what they see and hear, and many confess that they look back with much pleasure to the time spent there. One observed lately that he was always more edified when he went to a Christian place of worship than to the synagogue, and that it excited in him a feeling of pleasure which he could not describe, when he heard the minister giving out the text from the New Testament, which he perfectly recollected to have learnt at school. The hymns were quite familiar to him, as also the Epistle and Gospel, and when he heard the bells chiming for service, he said he felt an irresistible longing to enter the Church. He added that he did not think he should remain a Jew, but at all events, if he had children, they should be brought up as Christians.

The colporteurs have not unfrequently, during their journeyings, met with Jewish village children, rehearsing Christian Hymns. In short, children who are perfectly acquainted with the birth, the life, and death of Christ. A school for Jewish children has been opened during the past year at Stettin; only eleven or thirteen children have visited it at present, but your missionaries trust, in the course of the next few months, it may make better progress.

Of *Breslau* we read as follows:—

Mr. Lange mentions the following interesting fact: "A pious teacher told us of a Jewish boy who attended his school. This boy learnt, with the other little Christian children, out of the New Testament, and the passage in Timothy, 'This is a faithful saying, and

worthy of all acceptation, that Christ Jesus came into the world to save sinners,' made such a deep impression upon him, that he continually repeated the words in the presence of his parents and friends. They desired him to keep silence, or at least to omit the name of Jesus, and substitute for it the name of God; but the boy declared that so he had been taught to repeat the text, and moreover that it was true, and that he could not but love that Jesus who had done and suffered so much for us."

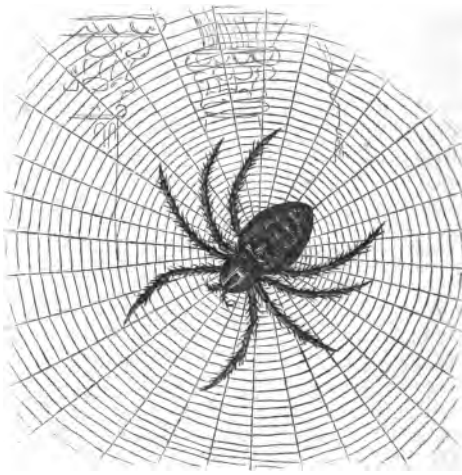
One other fact may be given. A young Jew was recommended to Mr. Romann by a pious Christian. Mr. Romann read the Word of God with him, and it appeared to make a lasting impression upon his mind. His parents heard what was going on, and desired him to return to them at once, to assist them in their business. They soon attempted to prevent his reading his Bible, but he still persevered in his search after the truth, reading the Holy Scriptures and tracts whenever he could get an opportunity. He also began to attend Divine worship in the Protestant Church, though he thus incurred the heavy displeasure of his parents. A few weeks ago, when he was dressing in order to go to the church, they took away his shoes and hid them, but this did not prevent him from going, for he went barefooted, rather than give up his purpose!

(To be continued.)

THE SPIDER.

THE spider is well known to all our readers. Everyone has seen it winding its pretty web, and setting it as a trap for little flies and insects.

And we know how it catches the unwary little insects that run headlong into the net laid for them. Quickly it weaves its web around them, and in spite of their struggles, they are held fast to serve for the spider's food. What a lesson



does this teach us. The world is like a great net. Satan is like a watchful and cunning spider. And when old or young people rush into this net, the devil too generally holds them captive at his will. Let us seek the grace of God to enable us to avoid the net, and we shall not be taken captive by the evil one.

But we know that the spider's web is easily broken by a stroke. And so, in describing the vain trust of the people of the world, we find it said, their "*trust shall be a spider's web.*" Job. viii. 14. In Prov. xxx. 28, we read, "*the spider taketh hold with her hands, and is in king's palaces.*" The spider finds its way into every place. It cannot be kept out of even the palaces of kings. Its web is mended as fast as it is broken. And thus it is an example to us of perseverance and patience.

CONVERSATIONS ABOUT THE JEWS.

(*Continued from page* 185.)

"ARE not the Jews very rich, mamma?" enquired Annie the next evening, when the family party were seated together in the drawing-room.

"Many of them are so, my dear," replied Mrs. Weston, "but the greater portion of them must be very poor."

"I thought all of them were rich," said Harry, "for I often hear the boys at school say, 'as rich as a Jew.' Where, mamma, are the poor Jews to be found?"

"We meet, my child, with many foolish sayings, which are not always true. Poor Jews are to be found in every country in the world.

There are poor Jews in London; but when you come to some of the large towns on the continent, as Amsterdam and Warsaw, there you will find that most of the Jews are poor."

"But why do not the rich ones take care of the others?" asked Harry.

"For the most part they do so," said Mrs. Weston. "There is no doubt that there are no people who take so much care of their poor, as do the Jews. I believe that in London the Jews have nearly forty different institutions, or means by which their poor members are helped. I mean by these not only Schools and Hospitals, but other means, for placing out boys as apprentices, setting up some in a little business, helping the sick and infirm, and other things of the same kind. This is also the case in other towns abroad, at which you would find the same kind of institutions, though not perhaps in the same number.

"In some towns, as Trieste, for example, the Jews have more of such means of assistance than are to be found amongst all those who call themselves Christians. It is to be feared that many of them think that in this way they obtain the favour of God, which we know can only be done through the Lord Jesus Christ. But yet it cannot be denied that the Jews are a very charitable people."

"But, mamma," said Annie, "I suppose that they would not give anything to Christians."

"They do give to Christians," replied Mrs. Weston, "and often very largely, too. In Buckinghamshire, where the Rothschilds have a great deal of land, they build the schools, pay the teachers, and sometimes even give clothing to the children. Mr. Salomons, who was Lord Mayor some time ago, does much in this way; and Jews give very largely to many of our institutions in England. I have heard that Baron Rothschild gives five hundred pounds a year to his almoner, that is, to the person whose only duty is to dispense his charities."

"Are the Jews at Warsaw and Amsterdam the poorest in the world?" asked Annie.

"No, my dear. Their poverty in Eastern countries is even greater. The Mahommedans are their greatest persecutors, and crush them by their robberies. In some parts, if it be known that a Jew has money, he would be almost sure to be killed, in order that it might be taken from him."

"What do the rich Jews do with their money, mamma?"

"Some of them have enormous wealth. I have told you that they are kind and spend a great deal in charities. But most of it is used in carrying on their business. Some of the

chief Jews, as the Rothschilds, are the greatest money lenders in the world. There are few nations in the world that do not owe them money. It seems as if God had determined that by these means they should obtain a certain kind of power. The rich Jews have great influence in all these countries."

"But have they nothing but money?" inquired Harry.

"There are but few Jews who have any property, but that which can easily be removed. This may have been because until of late years they have not been allowed to buy and hold land. There are now a few of the leading Jews in England who have bought land, and have built very fine houses on it. But God seems to have willed that for the most part they should have that kind of property that they might easily, if they liked to do so, carry it to their own land."

"But how is it that these Jews become so rich?"

"They are very clever in getting money, and they are far-sighted people. They seem to be able to judge how a trade or undertaking will turn out, better than most people. This seems to be the chief reason to account for their getting so much money."

(*To be continued.*)

A YOUNG ENQUIRER.

THE Schools at Bucharest are very prosperous. The Lord, we believe, is giving a blessing to the work.

A boy who attended the school was the son of a very bigoted Jew. When he read of the life, and work, and death of the Lord Jesus, he was touched by these things. He read on, and the affections of his heart were drawn out towards the Son of God. He then went to the Lutheran minister, and wished him to baptize him. The Lutheran minister, of course, sent him to our missionary, Mr. Kleinhenn. The missionary was in much doubt, as to whether the boy was sincere. He said to him, "You neither know nor love Jesus; how then can you be baptized?"

With much earnestness he replied, "But I can and will love Him."

Mr. Kleinhenn then began to instruct him, but his father took him away, and sent him to a Wallachian school. He would not allow him to read German books, and for some time kept him away from the missionary.

The boy again came to the missionary, and he began again to instruct him; but his father found it out, and took him away, putting him under the instruction of a Jewish teacher.

After a while, the boy came by stealth to Mr.

Kleinhenn. He seemed to drink in with earnest desire, all that he told him from the Word of God.

But in the morning before last Christmas, in returning from the synagogue his father told him of all that he had heard of his going to the missionary. He spoke very sharply to him, and said that he would turn him out of his house. That evening the boy came to the mission-house. He wished to speak to Mr. Kleinhenn. Mr. K. being engaged, could not see him. The following morning he came again, and told his tale of sorrow, saying that he was homeless. The missionary felt that he could not do less than take him into his own house.

Day after day, the boy received instruction. He attended the prayers and services, and had great joy and delight in feeding upon the Word of God.

On the sixth morning, his father and two uncles came to the mission-house, and demanded the boy in a very noisy way. The father said, that he had not turned him out of the house. When the boy was brought to him, he said, "I believe in Jesus, and will do so, even were you to strike me down in death."

The missionary did not desire that the boy should act against the wishes of his father, and so he bid him return home with him. The father

was very grieved when he saw how his child clung to the crucified Redeemer.

A few days after this, the boy ran after the missionary in the streets, and asked him whether he dare visit him. Mr. Kleinhenn said, that his door was always open to any one who truly desired to know, and to love Jesus. The boy was glad of this, and said he would come again. The next morning the young enquirer called, and day by day, and sometimes twice a day, he continued to come to the missionary for instruction and conversation. He also had much converse with one of the converts, who had been formerly his Jewish teacher. All were struck by his teachable spirit, his warm desire for the truth, and his great love.

The parents then thought of sending their son to a place called Ismail. There lived a great rabbi, who, they thought, would lead him to repent, and charm away Jesus out of his heart and mind. But the lad met this plan by a letter to his parents, assuring them of his love to them, but at the same time of his faith in Jesus the Messiah, adding: "And Jesus said, he that loveth father or mother more than me, is not worthy of me."

Our missionary now feels, and all those who have conversed with the boy feel, that the time has come when he may be baptized in the name

of the Lord Jesus. We trust and pray that if this be done, the young enquirer will have grace given to him to adorn the doctrine of God his Saviour in all things.

SOW IN FAITH.

THE following letter has been addressed to Mr. Myers, late master of the Hebrew Schools, from one of the former pupils, who is now a Church Missionary to Seaman at Halifax, Nova Scotia:—

"DEAR SIR,—It is with a thankful heart to the Lord, for all His providential dealings with me, that I sit down to write to you, hoping to find yourself, Mrs. Myers, and son, in the enjoyment of that great blessing, health. I trust you will excuse my not writing sooner, as I intended, but I have been prevented by having so much to engage my time. I have cause to be thankful for the goodly measure of strength afforded me by the Almighty, and for the success which has attended my labours hitherto in this place. Having hoisted the flag of mercy to the seamen, it has been answered by the attendance of as many as four hundred persons, who have come to the services on board different vessels, and at the wharves. I have seldom less than two hundred and fifty on Sundays. The Lord has been with me while declaring His truth, and has

given me favour in the eyes of this people. I was invited to attend a public meeting in St. George's School, Halifax, in behalf of the London Society for promoting Christianity amongst the Jews. The Rev. Mr. Uniacke presided. I was glad to have the honour of speaking in behalf of that Society, from which I had received so much good in my youth; and I felt my soul drawn out to the throne of grace while speaking; as though I could call out, 'O Lord, save Thy people, the remnant of Israel.' It was a comfortable meeting, and I am glad that even in Nova Scotia they begin to think that 'the time to favour Zion is come.'

* * * * *

"I conclude by wishing you every blessing on earth; and, that you and yours may meet around the throne of God in heaven, is the prayer of yours affectionately,

"——."

LETTERS ON MISSIONS.

CREUZNACH.

DEAR YOUNG FRIENDS,

We must now pass on to another of the mission stations of the Society, which belongs to the Rhine District. A large number of Jews are to be found in the towns which belong to these parts. But they are not collected together in such great masses as are to be

found elsewhere. But since they live even in the villages, it was good that our Society should have a mission here for the purpose of visiting the Jews in the different places.

The station of the missionary has been changed from time to time. It was first placed at Hoostgen, then removed to Cologne. Afterwards Neuwied was taken up, and for some years Creuznach has been the station.

At each and all these places the Rev. J. Stockfeld has lived. He began his work in 1825, so that it will be seen that he is one of our oldest missionaries.

Mr. Stockfeld's chief work has been in the circulation of the Word of God. In this work he has been very active, and about this I shall first speak.

The missionary has been in the habit of going from town to town to distribute the Hebrew Scriptures among the Jews. In doing this he has travelled many hundred miles on foot, as well as in all kinds of conveyances. He has found that after the Jews have carefully read the Old Testament, they are better disposed to receive the New. And not only do they ask for the Gospel of Jesus, but they also desire other books which may help them to an understanding of the Word of God.

In fourteen years Mr. Stockfeld distributed 19,500 copies of the Old Testament among the Jews, in whole or in part, and 680 New Testaments. In one year the money received for the sale of the Scriptures was £78. As the missionary said, it must not be forgotten, that all this *came from Jews*, and is a great help to our work. And he also says that it comes for

the most part, not from the rich Jews, but from those who have but little of this world's goods.

And this work ought to make us the more thankful when we know that some years ago, the missionary rejoiced when he found a Jew, who was willing to receive a copy of the Scriptures as a free gift. Now we have them willingly paying for the books which are supplied to them cheaply, through the help given by friends of Israel to our Society.

These Scriptures have been taken by the Jewish schools in that part of the country. Although the rabbies have opposed it, yet in almost all the schools the books of our Society are now found. The Jewish teachers, too, read the New Testament, and the eyes of many of them have been opened to the errors of Judaism. The conversations which the missionaries have with them, show their anxiety for the truth.

Another point that is very pleasing, is, that many of the clergy of the towns now take much interest in the work. When Mr. Stockfeld began his labours, very few did so, but now they willingly assist him.

Several Societies have been formed in Germany for promoting Christianity amongst God's ancient people. Colporteurs are employed by them, and Mr. Stockfeld supplies them with a stock of books.

In four years Mr. Stockfeld distributed 19,000 tracts and "Old Paths." This book is very much read by the Jews; even some of themselves circulate it. One teacher told the missionary that he often puts passages from it into his lectures. Another said, that his copy has been so much read, that he must have it bound again,

adding, "such an instructive and valuable book must not be spoilt."

It will give an idea of the progress of Christianity amongst the Jews, when I say that in twenty-eight years ninety-three Israelites were baptized into the Protestant Church, in the Rhenish Provinces.

Your sincere friend,

THE EDITOR.

QUESTIONS.

XLIX. *Of what is* the lion *an emblem?*

L. *When is the Lord Jesus Christ called by the name of* the lion?

LI. *To what tribe was the name of* the lion *applied?*

LII. *Who is called "a roaring* lion?"

LIII. *On what occasion was honey found in the carcase of* a lion?

LIV. *On what occasion was a* lion *slain in a pit?*

SCRIPTURE CHARADE.

XXX.

"THOU, thou art the man," cried *the prophet* aloud:—
The king heard the sentence, was humbled, and bow'd.

She cried out "Treason," repeating the strain,
But soon by the hand of stern justice was slain.

He gave of the Shew-Bread to those who had need!
'Twas mercy—and Jesus commended the deed.

He fought with the Dragon, and conquer'd the foe:
"Rejoice ye in heaven"—on earth cometh woe!

As *thy* sword hath made women childless; so see,
Among women, childless thy mother shall be."

"*This same* shall our comfort be, now while we toil,
Because of the curse that doth rest on the soil."

Abana and Pharpar may have charms for *thee;*
But Jordan must cleanse thee, if cleans'd thou wouldst be.

So sinner, no works of thine own can atone;
'Tis Jesus must save thee, and save thee alone.

M. M.

Poetry.

LINES FOR THE JUBILEE YEAR.

Once—in the days of old,
They of God's chosen fold,
While the years onward roll'd,
Reckon'd their number;
Then, as the yearly train
Brought its seventh week again,
Loud rang the trumpet-strain,
Piercing men's slumber.

"Hear, all ye people, hear!"
Burst on the waken'd ear;
"This is God's Sabbath-year,
Thus saith Jehovah:—
Now is the captive free,
Ransom'd lost fields shall be;
Spread the glad Jubilee
All the land over!"

Then songs of hallow'd mirth
Peal'd o'er the smiling earth;—
E'en from woe's parched dearth
Gush'd the glad waters;

adding, "such an instructive and , must not be spoilt."

It will give an idea of kept Christianity amongst the ghters. in twenty-eight years comes round, baptized into the ver sound,— Rhenish Province the holy ground strains of sorrow; 'd scornfully Jubilee; its happy glee, Now may she borrow.

XI

Sion, earth's chosen queen,
Now like a captive seen,
Bound in harsh bonds hath been
Wearisome ages;
Leaving the one true Lord,
Erst by the sires ador'd,
Earns she, by all abhorr'd,
Sin's empty wages.

Yet shall the Gospel note,
Freely in triumph float,
Where, by the dungeon-moat,
Dull clanks the fetter;
Yet, in God's own good time,
Over that pleasant clime,
Jubilee hymns shall chime,
Nobler and better.

Up then! your strength renew,
Friends of the friendless Jew;
Forward, though faint and few,
Manfully pressing;
Seven weeks of years have sped;
This on your lighten'd head,
Pentecost joys shall shed,
Jubilee blessing!

C. S. H.

Printed at the Operative Jewish Converts' Institution, Palestine Place, Bethnal Green, London, N.E.

THE TOMB OF DAVID.

THE

CHILDREN'S JEWISH ADVOCATE.

OCTOBER, 1858.

THE TOMB OF DAVID.

WHERE is the Tomb of David? This is a point about which there is much difficulty in coming to a clear opinion. No person was allowed to be buried within the walls of Jerusalem. It was the Holy City, and was not thus to be defiled by a dead body.

And yet it would appear that some of the

kings of Judah were buried within the walls of the city. Of David we read that he "*was buried in the city of David.*" (1 Kings ii. 10.) By reference to 2 Sam. v. 7, we find that this was the stronghold of Zion, which David captured from the Jebusites. We may therefore conclude that he was buried within the walls of ancient Jerusalem.

Our *frontispiece* is a view of the group of buildings, known as "the Tomb of David." It is from a photograph, taken from the roof of the Jerusalem Diocesan School. Although some persons have tried to make out that David's tomb was elsewhere, there is no proof of this being so.

It is a curious fact that almost every place that is looked upon as being holy in the eyes of the Jews, is thought to be holy by the Mohammedans. Of these we have the site of the Temple, Abraham's burial place, (the Cave of Machpelah,) the supposed place of Moses' death, the tombs of David and others. The reason of this is, that these places or persons are spoken of in the Koran, or the Mohammedan Bible. They therefore look upon them as holy.

It will be seen that the tomb of David consists of a large group or block of buildings. Here reside dervishes and other Mohammedans. What part of the building covers the spot in

which the supposed tomb of David lies, we cannot say. None but Mohammedans are ever allowed to enter it, and worship there. It is so jealously guarded, that no Christian or Jew can get into it.

The buildings are just outside the Zion Gate, on the south-western side of Jerusalem. They look very well from many parts of the opposite hills.

Who would have thought that the last earthly resting place of this great king of Judah and Israel would fall into the hands of their most cruel foes? And who would have thought that they would treat it with honour, and not with the contempt with which they treat David's people!

Dear readers, when you look upon this picture of David's tomb, think of this! The best of all earthly things must pass away. The brightest of all earthly things must fade. The greatest of all earthly kings must go down to the grave, and mingle with the dust. It is above that we must look for an abiding and happy home. We shall all die like David. May grace be given to us to serve the Lord as he did, and then we shall sing His praises for ever with "the man after God's own heart."

EARLY FRUITS OF MISSIONARY LABOURS.

THE two young men who called upon Mr. Nicolayson, were called Rabbi Benjamin and Rabbi Eleazar. It would take up too much space to give an account of their history. We shall merely say a few words concerning it.

Another young rabbi of the name of Abraham had been reading the Word of God with them. He also said that he was determined to become a Christian. The excitement and alarm of the Jews of Jerusalem was very great. They said that three of their most promising young rabbies were about to give up the religion of their fathers, and to become Christians. This was to them a most dreadful thing, and they did everything they could to prevent it.

First they tried a *cherem*, or curse. Finding this would not do, they caught the young men in the synagogue, and beat them cruelly. These persecutions did not move them; but after this they made them sign papers or bonds, that if they dared ever to speak to the missionaries, they would be obliged to pay large sums of money.

All these trials had for some time an effect upon the young men, especially as they were kept one from the other. But their faith increased, and they broke loose from these fetters,

and went to the missionary, Mr. Ewald. He encouraged them to persevere. The last great trial was coming. The Jews took from them their wives and children, and had them cast into prison. This was more than Rabbi Abraham could bear. He returned to the Jews. But even here, it was seen that they that choose any one before the Lord Jesus, shall not prosper. Rabbi Abraham's wife refused to return to him, and he was obliged to divorce her. Thus he lost that for which he had given up the Saviour, and the Jews never looked on him again with confidence.

The Lord enabled Rabbi Benjamin and Rabbi Eleazar to hold fast their profession. The wife of the former died, and the latter was obliged to divorce his. But God touched her heart, and she returned to him after some time had passed. He was the happy instrument of her conversion, and she died rejoicing in Christ as her Saviour, her King, and her God. These two Jerusalem converts are our two tried and zealous missionaries, the Rev. J. B. Goldberg, of Constantinople, and the Rev. C. L. Lauria, of Turin.

THE OSTRICH.

Our readers will not forget the manner in which the ostrich is spoken of in the Word of God.

It is particularly described in Job xxxix. 13—18. "Gavest thou the goodly wings unto the peacock? or wings and feathers unto the ostrich? Which leaveth her eggs in the earth, and warmeth them in dust, and forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as though they were not hers: her labour is in vain without fear; because God hath deprived her of wisdom, neither hath He imparted to her understanding. What time she

lifteth up herself on high, she scorneth the horse and his rider."

There are other passages, such as Lev. xi. 16, and Deut. xiv. 12, in which our translation gives the word owl. Although this is not the same word which is translated "ostrich" in Job xxxix., yet it is believed to refer to the same bird.

The ostrich is found chiefly in the barren deserts of the Sahara. It is the largest of birds, and measures seven feet from the top of the head to the ground. Its head and bill are like those of a duck, and the neck, although much longer, is like that of a swan. Its feet are large, and the toes are covered with scales. The plumage is generally white and black, although some of them are said to be gray.

The ostrich, on account of its great weight, cannot fly, or can only raise itself a short height above the ground. But it makes up for this by its swiftness. When it is running at its full speed, the fastest horse cannot overtake it.

The habits of the ostrich are very peculiar. It lays a great number of eggs in the sand. Some travellers say, that several ostriches will make use of the same nest, and thus as many as forty to fifty eggs will be sometimes found together.

It appears to be a mistake to suppose that the

bird leaves her eggs after laying them. She sits upon them, but the least thing will frighten her away. Sometimes she never returns, or if she does so, it is only to find that all have been taken or destroyed.

In this way we see what the Scriptures mean. The ostrich does ofttimes labour in vain. Her eggs and little ones are taken away or destroyed through her neglect or cowardice.

Again, in Lamentations iv. 3, God says, "*the daughter of my people is become cruel, like the ostriches in the wilderness.*" So when her little ones, deserted by her, are found wandering about, it is like the people of Israel, who have forsaken those who were their people, and gone after strangers.

There are many lessons to be learnt from the ostrich, which our readers will find, by reading over attentively the passages given about it in the Scriptures.

DIVINE GUIDANCE.

C. M. B—— was born at D——, in the Grand Duchy of Hesse. When she was very young she lost both her father and mother. C—— was therefore sent to a Jewish family who lived in a village near to D——. There was no Jewish

school there, so that they were obliged to send the child to a Christian school.

It was the hand of a loving God that led to this. At this school C—— heard the whole Gospel set forth. The seed fell upon good ground. She "Kept all these things, and pondered them in her heart." She never forgot what she had learnt. The Spirit of God accompanied the words of her teacher.

As soon as C—— was old enough, she was removed from school. Her Jewish friends at once got her a situation in a Jewish family. This was a great trial to her. She felt an anxious desire to prepare for baptism, but how this was to be done she knew not.

At last the Jewish family with whom she was, found out what was on her mind. They were as annoyed as her friends at D——, when they discovered it. C—— was jealously watched, and her difficulties became greater. She was most eager to leave the service of this Jewish family, but she knew of no Christian family that would take her—she being a Jewess. But none of these things moved her. Her faith was not shaken. Her trials only led her to cry more heartily unto the Lord. He was about to help her in her time of need.

C—— at last made up her mind to try and leave her situation, and go to Frankfurt. There

she was unknown, and she might thus obtain a situation in a Christian family.

But it was necessary that she should go to the police office, and get a passport. In this passport, mention is made of the religion of the person for whom it is made out. By a gracious providence of God, the police officer forgot to ask for this.

C—— escaped to Frankfurt, and soon after she arrived there, she obtained a situation in a respectable Christian family. With them she remained some months. Her desire to embrace Christianity became stronger and stronger. At last she opened her mind to her employers. She told them of all that had passed, and how she loved the Lord Jesus Christ.

This was very kindly received by the family. They gladly assisted her in her desire. She was introduced to those who could instruct her. After a suitable time had passed, she was baptized. It was a solemn season, and as our missionary wrote, he hoped that the impression was not only a good one for the convert, but also for all those who were present.

THE REPORT.

(*Continued from page* 201.)

We give a few more extracts from the Report. Mr. Markheim, writing from *Paris*, says :—

The educational efforts for Jewish youth of the poorer classes present no new features to those mentioned in the last Report. A school, where children are brought up till their eighteenth year, is supported entirely by Rothschild. We do not find the Jews underrate the advantages of education, for few seminaries or collegiate establishments are to be found which have not their proportionate number of pupils from this nation, greatly owing, no doubt, to the general system of education in France being so distinct from all religious training. Thus the Jew can freely mix with the Gentile, and tread the same path in quest of knowledge, without exciting the remotest suspicion in the minds of the more formal followers of Talmudical error. Indeed, amongst the 900 pupils of one of the principal government "Lyçees," the sons of Jews stood forth conspicuously in the competition for honours, prizes, &c., at the last annual examination.

In the Report from *Colmar* we read:—

As we have had occasion to remark in Paris, the Jews are by no means indifferent to the instruction of their children, and wherever practicable, have a school of their own. If there are not a sufficient number of children to make this attainable, they send them to Protestant or Roman Catholic schools, giving a decided preference to the former. It is to be regretted that the practice is by no means universal, for Protestant schools to admit the children of Jews. The Jews in Colmar have often sought such admittance for their children without success, but recently an exception has been made in one school, and the two children of a poor Jew received.

The missionary, writing from *Cracow*, says:—

Besides a large number of Jewish schools, there is also a chief school attended by four hundred children of both sexes, supported and superintended by the Government. With the exception of the head master, and the teacher of religion, all the teachers are Christians. The gymnasium, and other public academies, are also visited by a great number of Jewish pupils, and in the Protestant school there are five Jewish children who are present at the religious instruction.

Concerning *Constantinople*, we read:—

The desirableness of giving a good education is now generally admitted by all, not excepting even the Chachamim. In reference to the mission schools, Mr. Goldberg states: "The number of the Christian schools in this city is the same as last year. The school in Tatavola, for the benefit of the children of the poor refugees from Kertch, is progressing favourably. The attendance during the year averaged from thirty-five to forty-five, of whom fifteen were girls, and the rest boys. Great prominence is here given to the study of the Bible, especially of those portions where the Redeemer and His precious salvation are spoken of.

The school at Piri Pasha is exclusively for Spanish girls, and it has had many difficulties to contend with. After much exertion the mistress, Miss Hesse, succeeded in gaining the confidence both of parents and children. The attendance increased to nearly forty; some of the children being of very respectable families. At an examination held by your missionaries, there were nearly thirty Jewish ladies present, relations and friends of the children, and satisfaction beamed from every countenance. A few weeks ago, however, a rabbi who came into the place, became jealous of the work. He gave currency to false reports, that the

adoration of pictures was practised in the school, that the cross was made over the heads of the children, and other absurdities of the same kind. These efforts not succeeding, he tried other means. The first cherem, (curse,) had only a partial effect, most of the girls continuing to attend; but the second curse was a much severer one, and deprived the school-mistress of the remainder of her scholars. Your missionaries trust that this check is only temporary, and that after a while this interesting branch of labour may be resumed.

Mr. Kleinhenn, writing from *Bucharest*, speaks very encouragingly of the Mission Schools:—

A lad, formerly in the school, purchased a New Testament, and began diligently to read it. Recently he confessed in the most decided and unwavering manner his belief in Jesus. Another, when rebuked by a person for causing his parents grief, by his repeatedly expressed intention of becoming a Christian, replied, "But I have read the Bible and the New Testament, and have seen the wonderful doings of Jesus—I believe in Him!" One of our tracts accidentally met the eye of a young Jew in the house of another, his attention was drawn to its contents, and since then he and a friend have repeatedly visited your missionary. The latter is now a very promising inquirer, and one in whom, he trusts, the Spirit of God is doing an effective work. These instances might be multiplied, but the few given will suffice.

In the Girls' school the effect is no less striking. At the summer examination, their answers to the questions put in the presence of about a dozen Jews and Jewesses, on the divine nature, character, and saving work of Jesus, were animating in the extreme. When asked,

"Was all He did and said good?" "Yes, all!" was the joint and spontaneous answer. "What did He do?" The ready answer was, "He made the blind to see, the deaf to hear, the dumb to speak, and raised the dead to life again." "Who crucified Him?" They replied, "Wicked men." "Why did He die?" "Because," said they, "the angels declared at His birth, that He was *the Saviour*."

The Jews present could not have heard a more impressive sermon than that which the answers of these children supplied. An aged Jewess, on leaving, said, "May God grant you long life, that these children may learn yet more;" and a young wife remarked, with an expression of deep regret, "Biblical knowledge is not thus communicated to us." One little girl invariably relates to her mother, who readily listens, all she has learnt at school about Jesus. "I cannot but hope," adds Mr. Kleinhenn, "in the face of such results, that our schools will in truth prove to be nurseries for heaven."

We thus find that the seed which the missionaries are sowing in tears, some of them are even now permitted to reap with joy.

CONVERSATIONS ABOUT THE JEWS.

(*Continued from page* 206.)

"MAMMA," said Ellen, "I heard Mrs. Linden say the other day, that she went once to a Jewish school, to hear the children examined. And she said that they were very clever, and answered so well all the questions which were put to them."

"Did she say, my dear, whether they were examined in the Scriptures?"

"I think she said that it was only in Geography, History, Mathematics, and things of that kind, in which they were examined."

"There is no doubt that the Jewish children, like those of the nation who are grown up, are clever and intelligent. But what a sad thing it is to know that their talents have not been put to a better use. What would those talents have been, had they been consecrated to the service of God. I hope, from what I hear, that an improvement is taking place in their schools. There are a large number of Jewish schools in which the Old Testament is now read regularly. The missionaries are often asked to supply these schools with Bibles. The parents sometimes come to them on purpose to buy Scriptures for their children to take to school. And they generally seem pleased when the missionaries come to see them, and the children show that they have learned much from their Bibles."

"Is it only in the Old Testament that they read?" enquired Ellen.

"Of course the New Testament is not allowed in the Jewish schools. But when they go to Christian schools they read it with the other children."

"And are the parents pleased with that, mamma?".

"It often happens, my dear, that they are so. Whether it be through ignorance of what the children say, or from real interest in the Gospel, they often seem quite delighted when their children show that they understand and know much of the New Testament."

"Was all He did and said good, the joint and spontaneous ... ," if those Jews do?" The ready answ... known?" see, the deaf to h... to you, my child, but it the dead to li... who are acquainted with They replied, "... to tell you, that there are a "Because," ... who are called by German birth, that ... people hear these names, they do

The Je... persons to whom they belong are pressive ... reason why they have obtained these childre... names is, that many years ago the Jews "Ma... had no surnames. When, therefore, ma... government wished to count up the number wi... people in the country, it was very difficult l... what is called a census of the Jews—or to find out their real number. They were therefore ordered to take family, or surnames. Hence it is that so many of them have names which are not Jewish."

"Oh, then," exclaimed Harry, "there may be many clever people who are Jews, but whom we may not know to be so."

"Yes, my boy, this may be the case. Do you know from what part of the world the best editions of Greek, and Latin, and other books come?"

"We use at school, mamma, those that are printed in England. But some of our masters have copies which come from Germany, and which have notes by Germans."

"And which are the best?" asked Mrs. Weston.

"Oh, I like the English ones," replied Harry, laughing, "especially when they have some English notes. But the masters say that the German are the best."

"I believe that the most learned men think this to be so. There is no country in the world

so learned as Germany. They think that our great men in England are not to be compared to theirs. And when I tell you that a large number of these very learned men are Jews, does it not show that they must be a clever people?"

"Oh, yes, mamma," said Ellen, "but do they know anything else but Hebrew?"

"I suppose, my dear, that there is nothing which some of them do not know. Whether it be in the dead languages, as Latin and Greek; or in the modern languages, as Arabic, Turkish, and the languages spoken in Europe, you will find no people that know more than the Jews. And then in all the sciences, as astronomy, chemistry, and others, and in all knowledge of the kind, there are perhaps none that know more than some of the Jews. And what is a matter of thankfulness to us, is, that very many of these Jews who are so able and clever, are true Christians, and love the Lord Jesus Christ. In the University of Berlin alone, there are twenty-seven of the Professors who are Christian Israelites. One of them, Professor Hirsch is said to be the greatest historian in the world. He is a very good, as well as a very learned man. He has been the tutor of most of the German Princes."

"Are any of these learned Jews in England?" asked Harry.

"There are very few," replied Mrs. Weston. "The English Jews are looked upon as being very ignorant by the Jews in other parts. And one thing that shows that this must be so, is, that when they want a Chief Rabbi, they are obliged to obtain one from Germany or some other part. There are none in England who are learned enough for the post."

LETTERS ON MISSIONS.

STRASBURG.

DEAR YOUNG FRIENDS,

There are perhaps few of you who have not heard of Strasburg. It is very well known for its fine cathedral, the spire of which is perhaps more beautiful than that of any of our own beautiful cathedrals.

But it is not about the cathedral, or the city of Strasburg, that I am about to write to you. It is about the Jews of that great city, and our mission work among them, that I wish to speak.

This mission was commenced in 1826. The Rev. J. J. Banja was stationed there in that year. In November, 1828, he was joined by the Rev. P. J. Oster, and in 1832, by the Rev. J. A. Hausmeister. Mr. Hausmeister is still our missionary at Strasburg, having laboured there, in Paris, and in the province of Alsace, for twenty-six years.

Mr. Banja was removed by death in 1834, and soon after that time Mr. Oster was sent to Marseilles to occupy that place in his work among the Jews.

During this time the Jews who lived in Switzerland were visited by the missionaries. Mr. Oster was very active in preaching the Gospel to the Jews, who are found in the chief towns of France. Among the places at which he carried on this work, I may mention, Paris, Metz, Colmar, Montbéliard, Besançon, Lyons, Avignon, Marseilles, Nismes, Montpelier, and Toulouse. Thus it may be said that he went from the North to the South—from the East to the West, and preached the glad tidings everywhere.

After the revolution which took place in France in 1830, the missionaries did not find the Jews so ready to listen to the Gospel. More liberty was given to them. They seemed in this way to become more careless and worldly. And thus they treated with lightness the message of peace which the servants of God brought to them.

When Mr. Oster went to Marseilles, he found a new and interesting work opened for him. A great number of Jews used to come thither from Morocco, which my readers will know to be on the opposite coast, on the North side of Africa. These Jews came to Marseilles for trade. They were merchants and traders of one kind or the other. But when they met with the missionary, they found that he had another and a better kind of merchandize. He was provided with the Word of God. After this they eagerly sought. They bought all the copies that they could get. In September, 1834, Mr. Oster wrote that he had sold all the Hebrew Bibles he had to these Morocco Jews. If he had had twice or three times as many, all would have been sold and taken to Africa. While Mr. Oster was at Marseilles, many of the Jews used to come to see him. But in 1835 the Committee thought that it would be best to remove him to Metz, where at that time there were a greater number of Jews. They were of opinion that this place offered better prospects for the missionary work.

Metz had already been visited by the Rev. Dr. M'Caul, in 1828. He found that the Jews in that town had many copies of the Scriptures, which had been sent forth by our Society, as well as many of their tracts. And it was pleasing to

know that these books and tracts had come to them through Jews in other parts of the country.

About that time a kind of awakening seemed to begin among the French Jews. Many of them felt their minds unsettled, and anxious about religion. This gave the missionary a good opportunity of coming in with the Gospel of the Lord Jesus. The "Old Paths," by Dr. M'Caul, and other tracts, were translated into the French language, and helped very much in this work.

After fourteen years labour in the cause, Mr. Oster gave up the mission work. Mr. Hausmeister was now the only one of the three labourers left. He continued at Strasburg. A very interesting fact was, that in 1838 he was joined at Strasburg by his father-in-law, Mr. Goldberg. Mr. Goldberg had been baptized in 1820, and for eighteen years had been labouring in Saxony among his brethren according to the flesh. He had been teacher in an Institution for Jewish children at Dresden. There he had instructed many inquirers. Twenty-two Jews, and twenty children, had been prepared by him for baptism. All these had been received into the Protestant Church.

Mr. Goldberg continued to labour at Strasburg until 1847. His age and weakness obliged him to leave off active missionary work. In January, 1848, he departed in peace to a better world.

Mr. Hausmeister's labours among the Jews have been very much blessed. At Strasburg, Paris, and other parts of France, there are many who look on him as their father in the Lord Jesus. In Strasburg alone, during seventeen years, he had 110 Israelites under instruction.

Of these, forty-two have been baptized there. Many of them reside in the city, and adorn the doctrine of God their Saviour.

Your sincere friend,

THE EDITOR.

QUESTIONS.

LV. *By what name was Abraham called?*

LVI. *By what name was Jacob called?*

LVII. *Give also the peculiar name of David?*

LVIII. *What was the character of Moses?*

LIX. *In what particular is Jacob an example to ourselves?*

LX. *In what respect is Abraham to be followed?*

PILGRIM CHILDREN.

WHEN from Egypt's house of bondage
Israel marched, a mighty band,
Little children numbered with them,
Journeyed to the promised land;
Little children
Trod the desert's trackless sand.

Little children drank the waters,
Gushing clear from Elim's fount;
Little children saw the lightnings
Flash round Sinai's awful Mount;
Little children
Learnt God's wonders to recount.

Shining cloud and fiery pillar
Led them all the desert through;
For them fell the glistening manna,
Softly like the morning dew.
Little children
Found God's mercies ever new.

Bitten by the flying serpents,
Little children, near to death,

Looked towards the brazen emblem,
Healing came with every breath;
Little children
Proved the mighty power of faith.

Little children crossed the Jordan,
Landed on fair Canaan's shore;
'Neath the sheltering vine they rested,
Homeless wanderers now no more;
Little children
Sang sweet praise for perils o'er.

Saviour! like these Hebrew children,
Youthful pilgrims we would be;
From the chains of sin and Satan,
Thou hast died to set us free.
We would traverse
All the wilderness to Thee.

Guide our feeble, erring footsteps,
Shade us from the heat by day,
Be our light from shadowy night-fall,
Till the darkness pass away.
Jesus! guard us
From the dangers of the way.

We are weak and sinful children,
Ever prone to turn aside;
If our murmurings wake thine anger,
Slay us not, but gently chide.
Send us healing,
Looking to the Crucified.

When we reach the cold dark river,
Bid us tremble not, nor fear,
Be Thou with us in the waters,
We are safe, if Thou art near;
Through the surges
Let the emerald bow appear.

Then, our pilgrim journey ended,
All Thy glory we shall see,
Dwell with saints and holy angels,
Rest beneath life's healing tree.
Happy children,
Praising, blessing, loving Thee. J. T.

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J.JOHNSTON

THE

CHILDREN'S JEWISH ADVOCATE.

NOVEMBER, 1858.

THANKSGIVING AND PRAYER.

THE Jews as a nation are a religious people. There are however many of them who are not so. There are many who do not care about the salvation of their souls, and who despise all that is good. But the feelings of the greater part of the Jewish people are religious. They have their prayers for everything that they do, and everything that

they desire. They have their forms of thanksgiving for every mercy and blessing which they receive from the Lord.

As may be supposed, amongst some of them there is much ignorance. Duties are neglected, their prayers are unsaid, they do not keep God before them in all their ways and all their doings. Mr. Gans, who is one of our missionaries at Berlin, gives us an account of a visit he paid to a Jewish house when he was travelling. When he entered the family were at dinner. The Jew, his wife, and two children sat around the table. The first asked the missionary to sit down, saying that they would soon have finished their meal.

When they had done, they rose up (*vide Frontispiece*) from the table without saying any prayer, or thanking God for what they had received. They seemed to be simple-minded people, and Mr. Gans thought that they would not take offence if he spoke plainly. He therefore asked the eldest child, who was about ten years of age, "Do you not say grace?"

Boy.—No.

Missionary.—Do you not know that grace ought to be said before and after dinner?

Boy.—No.

Missionary.—Do you visit a Christian school?

Boy.—Yes.

Missionary.—Does not the teacher tell the school-boys that they must pray before and after dinner?

Boy.—Yes.

Missionary.—Why do you not say grace?

Boy.—I do not know any prayer.

During this time the father was listening to the conversation. The mother was engaged in clearing the table. The missionary again spoke to the boy, and said, "Would you like to learn a short prayer?"

Boy.—Yes.

Missionary.—Listen then to this:—"God the Father, God the Son, and God the Holy Ghost, bless this food to us."

Mr. Gans then asked the boy to repeat this prayer, which he did. The father did not say anything about it.

Missionary.—This prayer you ought always to say before dinner. Now I shall give you one which you may repeat after dinner. Listen to me:—"Let us give thanks unto the Lord, for He is good, for His mercy endureth for ever."

The boy repeated this passage several times.

Mr. Gans was very much pleased when he heard the father speaking to his son, and exhorting him not to forget these prayers. He then began to speak to the Jew on these points,

and preached to him that Jesus of whom the prayer spoke. He told him of the blessed Lamb of God, and what He had done in order to save and redeem sinners. The Jew made no objection to all this, but only replied that he was not learned enough to understand these things. "I ought," said he, "to believe what my religion teaches me."

The missionary had some more conversation with this family, and then departed after giving them some good tracts.

GOOD CONFESSION OF A JEWISH CHILD,

AGED THIRTEEN YEARS.

THE Rev. C. W. H. Pauli gives us the following interesting account:—

That which I feared at the death-bed of S—— has, alas! come to pass. Mrs. S—— had scarcely heard of the death of her husband, when she hastened, with a respectable looking Jew, to the house of a pious Christian family, with whom her daughter Mary was, to fetch her away.

Mrs. S—— once professed to believe in Christ, and applied, together with her late husband, for instruction and baptism; but she had not been quite a fortnight under my instruction, when she secretly left her husband, taking with her their three children. It was not altogether

without danger of his life, that poor S—— recovered one of them, Mary, the subject of this paragraph, and had her baptized by me. Mrs. S—— is one of the most bigoted of all the Jewesses in Amsterdam, and what is most deplorable is, that it arises *not from ignorance*, but from hardness of heart and love of money.

From the pious people with whom Mary was, I received a message to inform me that her mother had come to fetch her away. I told her, that it was the dying wish of her husband, that the child should remain under my care, to be brought up in the Christian faith, into which faith he had her four years before publicly baptized in my Church.

Alas! the law of this country, whilst it gives me the right to bring up the child in the Christian faith, places her in the hands of her mother, and she may if she likes take the child to the ends of the world.

During this conversation, Mary, having been out on an errand, returned, and hearing that her mother had arrived, she would not come into the room. We had almost to force her in. The poor child dreaded to be taken away by her mother.

Her mother clasped her in her arms; but what disharmony was depicted in the harsh features of her countenance and this outwardly tender

gesture! She whispered, with the hissing of a serpent, "*She is baptized!*" looking at the poor child grasped in her bony arms, with eyes flashing with a peculiar kind of malice, betraying that her heart was boiling like a volcano with streams of lava, ready to burst forth upon the head of this dear child. And the face of the Jew, sitting near this tender mother! Oh, I shall never forget the fiendish grin which covered his otherwise smooth countenance. I fancied I saw Judas Iscariot.

The Good Confession.

After some pause, the Jew said to the child, "You see how your mother loves you; she loves you as never a mother loved her child; will you, my child, go with your mother, or remain here?"

Mary.—(With tears.) I will rather remain here.

Jew.—What, rather remain here? Whom do you love most, your mother or the Christian faith, in which, mind, you have not been born?

Mary.—I love my mother, (kissing her,) but I love Christ more.

Jew.—(Biting his lips, and hiding his indignation.) What, you love your mother less than the Christian faith! How can that be? This has been taught you, and we shall teach you soon otherwise. Answer, do you love your mother?

Mary.—I love my mother; but I love Christ more; because I know Christ, whom I once knew not.

Jew.—(With a deadly pale face.) I ask you again, will you go with your mother?

Mary.—(With heart-rending voice, and with stifled sobbing.) O no! I would rather not.

Both the mother and the Jew.—Know that the law gives us a right to take you with us. Thank this gentleman, (pointing to me,) and these ladies for the good they have done you, and come.

I begged the child, with an aching heart, not to forget Christ; but to remain steadfast in her faith in Him. She had seen how happy her father died in this faith, and I assured her that the Lord Jesus Christ would in His time deliver her and bring her back to us; and many other such words I spoke to this interesting child. I also pressed upon her conscience to repeat daily a portion of the Gospels she had learned in my Sunday School. She took leave of me and her friends with many tears, and the wretched mother hurried her away. I have no doubt, that the seed sown in the heart of this child of Abraham will bear fruit to the glory of the Lord, and that she will prove a blessing in her captivity among the Jews. I beg of our friends not to forget this young afflicted child at the throne of grace.

THE WOLF.

THERE is no country in the world in which wolves are not found. In the far distant North, where all is ice and snow, there you will find these creatures. If you journey to the hottest regions of the world, there again you will find the wolf.

Wolves were very common in Palestine. They are found there now. As it was in time of old, so now, the shepherds have with much care to guard their flocks against these ravenous animals.

While the wolf is of so fierce a character, it is

also very cowardly. A wolf will rush away from a man, and generally also from dogs. But they will often fight the dogs, and sometimes kill them. Fire, the sound of bells, or the singing of men and women, greatly alarms wolves.

We read of many curious accounts of wolves. Lately we heard that they will attack and kill any of their number, if blood be found on them. A short time ago, at St. Petersburg, a little dog came out of the yard of a house. A wolf which was outside attacked it. The little dog scratched the face of the wolf, when some others who were near, ran up, and seeing blood on the face of their fellow, they flew at it. The little dog was then enabled to escape, but the next morning the mangled remains of the one that had been attacked, shewed how it had been treated by the others.

We shall ask in our next number some questions concerning what is said about wolves in the Word of God.

AN INCIDENT OF TRAVEL.

Our missionary at Turin is the Rev. C. L. Lauria. He paid a missionary visit to Nice. He gives us the following account of his journey from Nice, and his conversation with his fellow-passengers.

"Early this morning I left Nice by the diligence, along the Riviera. I preferred to sit on the bancetto, near the conducteur, and enjoy the scenery, than to be imprisoned in the intérieur. On the left were piled up Alps upon Alps, crowned with dazzling white snow. A little nearer ran another range of mountains, which, in their dreary grandeur, resembled those of Palestine. Every now and then, however, we passed through thick groves of orange, lemon, and olive, which reminded me of what Palestine is, and what it could be, under God's blessing, if properly cultivated. Now we toiled up towards the clouds, dragged by six horses; then cautiously driving along the edge of a tremendous precipice, wasted by advancing and receding foaming billows of the boisterous sea. Now speedily descending to the level of the sea, while rocks, projecting from the mountains hanging over head, threaten to put an end to the journey and existence; then dashing along the narrow streets of the numerous towns and villages on the coast, the walls echo and re-echo the clang of the steeds' hoofs and the rattling of wheels. For hours I had been watching the rapid changes of our position, not noticing my fellow-travellers. At last I turned to ask something of the conducteur, and found him poring over a book with apparent great attention. Of

course, his eye could not feast on what he saw day after day; but what attracted my attention was the well known binding and shape of the Bible Society's French New Testament.

"*M.*—Have you bought this at Nice, conducteur?

"*C.*—An English traveller gave it me. It is an excellent book.

"*A Traveller.*—And yet our priests forbid us to read it.

"*C.* (in a great rage,)—What! let a priest dare to speak against this excellent book in my presence, I would allot his portion with the stubborn Jews, who also speak evil against this excellent book.

"At this I observed the third traveller turn pale, and look aside, as if to hide his emotions. This was sufficient to recognize the Yehoodi. I therefore spoke to the conducteur and the other traveller of our obligation to be kind to the Jews. I read to them Romans x. and xi., to which they listened attentively; even the third traveller, though still confused, turned to hear me. I then showed them several prophecies of the Old Testament, relating to the first Advent of Christ, and our bashful friend took a greater interest in it than the others. He then bought of me a New Testament, and I made him a present of a tract in Italian, entitled, "A Letter

to the Jews," &c. He looked at the title, and gave me a furtive and scrutinizing look.

"*M.*—Read it attentively; and should it prove a blessing to your soul, write to me. Here is my card and address. Yevorechecho Adonoy. (The Lord bless you.)

"His only answer was a pitiful look, succeeded by a sigh. He carefully folded up the tract, and put it in his travelling bag."

We have also an account of an interesting visit to a sick Jew.

"I have several times visited a sick Jew. The Holy Spirit seems to be striving with him. He seems to be deeply impressed with what I told him regarding our condition as sinners before God, and the necessity of the great Atonement made by Christ. At my last visit he said, that on taking, as I desired him, a retrospective view of his life, which is evidently drawing to its close, he shuddered. 'How frequently,' said he, 'have I transgressed the Ten Commandments! When elated by success I forgot God; when depressed by adversity, I was tempted to exclaim with the fool, "There is no God." Often did I break the Sabbath; often coveted, &c. I therefore dread to appear before God. Yet I am convinced that I shall be saved by Jesus Christ. But,' added he, 'the force

of inveterate prejudice is so great, that not unfrequently, in my sleepless nights, *I tremble at the idea that I am almost a Christian, that I believe in Him I was taught to blaspheme!* Sometimes I begin to suspect that my intellects are deranged: yet on taking up the Bible, and examining the passages you have pointed out to me, I can plainly see that there is no other Saviour but Jesus!'

"While he was speaking, the expression and colour of his countenance changed with his words and ideas, and I could easily observe that every word he uttered proceeded from the bottom of his heart. On leaving him, he very affectionately shook my hands, and begged me to call on him as often as possible. I hope that my prayers before the throne of grace for this man may be granted, and that he may be admitted amongst the redeemed."

CONVERSATIONS ABOUT THE JEWS.

(*Continued from page* 235.)

"MAMMA," said Harry, "I saw the other day the picture of a Jew. He had on a long dress, and a high cap. I think that the cap was made of fur. The Jews, whom I have seen in England, do not dress in this way."

"No, my dear," replied Mrs. Weston. "That was the dress of the Polish Jews. Almost all the Polish Jews dress in that manner. They were at one time obliged to wear that fur cap as a badge of shame—now they wear it from choice."

"But," inquired Ellen, "why should they wear it as a thing to be ashamed of?"

"It is not easy, my child, to understand what were the motives that often led people in authority to order the Jews to wear clothing that was different to that of other people. There is no doubt, however, that in many cases it was done in order that money might be obtained from the Jews, or in order to compel them to buy things that no one else would buy. I will tell you of a circumstance which is related by White in his 'Three Years in Constantinople.'

"M. d'Argental was the name of the French ambassador who was sent to Turkey in the year 1690. The name of his chief valet was La Rose. When he was about to leave Paris for Constantinople, the valet was persuaded by some one to spend all his savings in buying wigs. These he expected to sell again when he reached Constantinople. But the chief servant of the French ambassador was most grieved and vexed when he arrived at this great city, to find that he had been imposed on. There were no persons at Constantinople who wore wigs.

"The poor valet fell into very low spirits. He well-nigh died, for the loss of his money had such an effect on his mind. His master, the ambassador, saw this, and was sorry for his servant. He thought that he would ask the Grand Vizier, who is the chief officer of the Sultan, whether he could do anything by which a sale of the wigs might take place. 'Nothing can be more easy,' said the Vizier, 'leave the affair to me.'

"The day after this an order was sent forth. This was what is called in that country a *firman*. It was to be read in all the synagogues. By this all the Jews were ordered to wear wigs."

The children could not help laughing aloud when Mrs. Weston told them this.

"It was no laughing matter, dear children, for the poor Jews. They were in dreadful distress as to what they should do. The Sultan's order must be obeyed, and where were these wigs to be bought? Few knew the meaning of wigs, and none knew where to find them.

"This soon reached the ears of La Rose. Most joyfully he delivered his store of wigs to a person who was appointed for the purpose. All of them were soon sold, and he got a great deal of money from the poor Jews."

"But such a thing as that," said Harry, "would not be done in England?"

"It would not be done now, Harry," replied Mrs. Weston, "but I am not sure that it may not have been done in time of old. For example, in the reign of Edward I., all the Jews above seven years of age, were ordered to wear a badge, or mark, of a stuff called taffeta. This was of a yellow colour, and two pieces of it were to be worn on the upper garments. It is not at all unlikely that some person who was in favour with the king spent his money in buying yellow taffeta, as the French valet did in buying wigs; and when it could not be sold, the poor Jews were made in this way to become the buyers."

"But what about the fur caps, mamma!" exclaimed Ellen.

"There was an account, my dear, in 'the Advocate,' about these fur caps, which you may remember to have read. They were first used when the Jews were ordered to wear a fox's tail, or a cat's tail, in front of their caps. This was afterwards enlarged. Now they wear these fine fur caps, some of which are very expensive. They seem to take quite a pride in them."

"Is that the reason, too, why they dress in those long flowing robes?"

"This may have something to do with this practice. But we know that the Jews in many parts of the world have always dressed in this way. It is very likely that it is the same kind

of dress which was worn in the time of the Saviour."

"Do the people in the Holy Land dress in this way, mamma?"

"The better class of people do so. But among the poorer classes they generally wear but one long garment. This is bound round the waist by a shawl or girdle. It is open at the breast, and in this they will put all kinds of things. But it is time for you now to be going to bed. I am afraid, Harry, that we shall only be able to have one more conversation about the Jews, before you return to school."

(To be continued.)

LETTERS ON MISSIONS.

BRESLAU.

DEAR YOUNG FRIENDS,

You will find that the town of *Breslau* is situated in the kingdom of Silesia. There the Society has long had an important mission. As far back as the year 1823 the missionary work was begun in that town.

The missionaries who have laboured at Breslau in time past have been Mr. R. Smith, the Rev. H. Lawrence, the Rev. W. Ayerst, and Mr. T. Deutsch. They have carried on the work there at different times. When they were withdrawn in the year 1834, Dr. Neumann was employed as the agent of the Society. Dr. Neumann continues to be so employed. He is a son of

Abraham according to the flesh, and is one of the Professors in the University.

In 1850 the Committee determined to renew and to strengthen this mission. The Rev. J. C. Hartmann, who had been at Frankfurt-on-the-Oder, was removed to Breslau. Other labourers were afterwards added to this mission. Mr. Krueger and Mr. Romann were engaged for the work. The latter was another of those sons of Abraham according to the flesh, who are also his sons by faith in the Lord Jesus. The Rev. A. I. Behrens, who had filled the mission at Jassy, found it necessary that he should be removed from that place, on account of the health of his family. He was appointed to Breslau, to take the place of Mr. Krueger.

It was soon after this that the war with Russia arose. Our missionaries who were labouring in Poland were banished from the country, and the Committee had to place them in other stations. Two of them, viz., Mr. Lange and Mr. Zuckertort, were appointed to Breslau. This was done, not merely in order that the missionary work at Breslau should be more fully carried on, but in order that these missionaries should make it a centre, a place of constant meeting, from whence they should go forth to all the parts around, to proclaim Jesus as "the Way, the Truth, and the Life."

These missionary journeys are constantly being carried on. There are a great number of watering-places in the district. To these numbers of Jews come in the season for the baths. The missionaries find it a good time for conversing with them. They have more time to think about what is said to them.

There are about 80,000 Jews in Silesia. Breslau contains about 8,000. There are twelve synagogues in the town. There is a great division among the Jews of this place. Some are the followers of the Talmud; others are those who are called Reformed, having given up their belief in the writings of the rabbies. There are often great contentions among them.

But here, as well as in other parts, there are many of these Jews who cast off altogether their belief in the Word of God. In this way they follow the wicked example of too many who call themselves Christians.

Dr. Neumann's office in the University enables him to see and converse with many young Jews, who are students. There is a spirit of inquiry and desire to know the truth, spreading among them.

The following will give an idea of the progress of the work of the Gospel among the Jews in Silesia. From 1820 to 1834 no fewer than 347 members of the house of Israel were baptized in the Protestant Church, and 108 among the Roman Catholics, making a total of 455, in fifteen years. From 1835 to 1843, the number of baptisms were 198, and in 1845 they were twenty-three. In Breslau alone, twelve Israelites were baptized during 1844, and six in 1848.

There are very learned men among the Jews of Silesia. They are acquainted with the arts and sciences, and it is important that the missionaries who go to them, should be well fitted and prepared for their work.

Your sincere friend,

THE EDITOR.

QUESTIONS.

LXI. *Of what* fruits *do we read in the Scriptures?*

LXII. *Of what* vegetables *is mention made?*

LXIII. *What were the* seeds *used?*

LXIV. *What were the* measures *used for* solids?

LXV. *What were the* measures *used for* liquids?

LXVI. *What* weights *were used for other purposes?*

THE FLOWERS OF THE HOLY LAND.

(*Suggested by an Article in the "Advocate" for November*, 1857.)

Behold the lilies of the field,
Springing from out the sod,
Like gems to deck the earth's soft breast,
The handiwork of God.

They need no culture, ask no care;
The morn and evening dew,
Sunshine and showers suffice to keep
Their beauty fresh and new.

Yet Solomon in all his pride
Of regal pomp and power,
Could boast no beauty rivalling
These children of an hour.

They greet the lonely wanderer
In the wilderness afar,
The beautiful anemonie,
And Bethlehem's modest Star.

And in the valleys still and deep,
Where limpid streamlets flow,
Reflected in their glassy depth
The water lilies blow.

The mighty Master when He trod
This troubled world of ours,
Full oft a holy lesson drew
From the meek wayside flowers;

Bidding us trust the ceaseless care
Of Him who cared for them;
Oh! will he not take deeper thought
For all the sons of men?

Will He not clothe in fairer garb
The children of His love,
Inheritors of spotless robes
And golden crowns above?

Yea, verily, the Father's hand
Prepares for them on high,
Raiment of wondrous loveliness,
And flowers that never die.

Celestial mansions, living streams,
The fresh and fadeless palm,
There Sharon's matchless roses twine
With Gilead's healing balm.

TOMB OF RACHEL.

THE

CHILDREN'S JEWISH ADVOCATE.

DECEMBER, 1858.

THE TOMB OF RACHEL.

A SHORT but touching account of the death of Rachel, is contained in the thirty-fifth chapter of the book of Genesis. We read further, that "*Rachel died, and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.*" The picture on

the *frontispiece* is from a photograph of the burial place of Rachel. It is not now the pillar which was set up by Jacob; but the outer part, at least, is a Mahommedan *oualy*, or a kind of place of religious veneration, and for prayer.

But every one believes that it is the spot at which Rachel was buried. It is about mid-way between Jerusalem and Bethlehem. It is had in honour by the Mahommedans as well as by the Jews. The Jews chiefly, think much of this place. They go to the Tomb of Rachel on special occasions. If any Jew is about to become a Christian, to this spot they will often come, and beseech the Lord to put away what they in their ignorance think to be a reproach to Israel.

The situation of this building is very good. From it there is a fine view of the village of Beit-jaleh, on the opposite hills. The valley and hills are now covered with olive-trees. A few years ago hardly one was to be seen. They have been planted by the Greeks, or those who are of the Greek Church, who live in the village. They have been very industrious in cultivating the land. It is one of the signs of improvement in Palestine.

THE YOUTHFUL INQUIRER.

Our readers have not, we trust, forgotten the poor boy at Bucharest, who had learnt to love

the Lord Jesus Christ. They will remember how his parents and friends tore him away from the missionary, and how the missionary had no means of seeing and speaking to him.

Since that time he has managed, on a few occasions, either to see Mr. Kleinhenn, or some one else of the mission, but he has not dared to come to the mission-house. To a friend of the mission, a short time ago, he related how he had been treated by his own father and others. For a whole month he had been kept a prisoner in one room. Not content with this, he was tied up by his father, and daily beaten, on account of what he had done in his desire to become a Christian. When asked what he thought and felt now—was Jesus still dear to him? he replied, "Oh yes; I cannot now read of Him, but I do every day pray to Him." This was followed by a gush of tears.

The boy is only about fourteen years of age. It was at the mission school that he learnt these blessed truths. What may be the end of the matter we cannot say; but the missionary has a full hope, that whether in life or in death, he will glorify God. Let us pray for this young inquirer, who so steadily endures all these things for Christ's sake.

THE NEW TESTAMENT.

SOME time ago our colporteur at Bagdad gave a New Testament to a young man living some

distance from that place. After a few months had passed away, this young Jew appeared at the house of our missionary, Mr. Eppstein. He came with a most urgent request that he might have some more New Testaments. Our missionary began to talk with him, and asked him why he wanted several copies, and what he had done with the copy which he had already received.

"My own," said he, "I have long parted with, although reluctantly. Another young man, who knew that I possessed a copy, was very pressing in his request for the New Testament which I had. As I know a good portion of its contents, and know even some chapters by heart, (the Sermon on the Mount,) and had the prospect of going to Bagdad, I parted with it for a time. Now I wish to have a copy for myself, another for a young friend of mine, and one or two others for my fellow countrymen. I know that this Book is as much from God as the Old Testament. It teaches the way of salvation."

Mr. Eppstein asked him his reasons for believing in the New Testament, of which he gave many proofs. He shewed that the time for the coming of the Messiah had passed, therefore Jesus must be the promised Messiah. He said that the New Testament agrees with the Old, so that you cannot separate one from the other.

The missionary was astonished at the know-

ledge this young Jew had of the Scriptures, and his readiness in giving answers. He asked him how he could remain a Jew if he believed all these things? The Jew replied, that he believed that Jesus was the Messiah—that He suffered for mankind—and that He would be the Judge at the last great day. But he said that he could not believe that Jesus was God.

Mr. Eppstein then shewed him from the Scriptures that the Lord Jesus is truly God. The Jew was very pleased, and thanked him for this. The missionary then gave him two New Testaments and some tracts; and he says that it may truly be said that this son of Abraham "went on his way rejoicing."

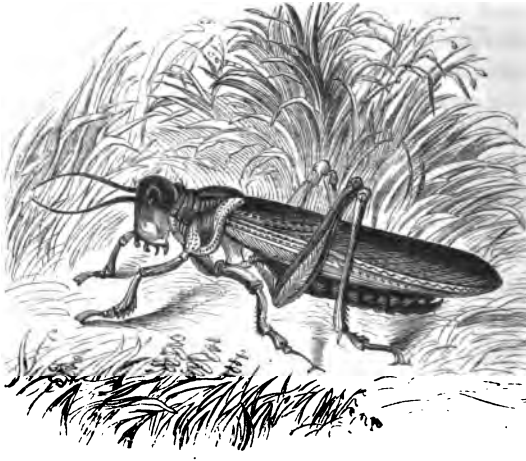
THE LOCUST.

THE locust is a very remarkable insect, very like to the grasshopper, but of a larger size.

Our readers will remember that it was employed by God to execute one of the great plagues upon Egypt. This was done by the locusts eating up all the green herbs, and so taking away a large quantity of the food on which the Egyptians lived.

The locusts do this up to the present day. In Arabia they are often a great plague. They come up in vast numbers, settle upon the green

herbs, and eat and destroy them. Although their visits are not so awful as they were to the Egyptians, yet they do an immense deal of harm.



It will be remembered that the food of John the Baptist was locusts and wild honey. There is much doubt whether the insect, or a bean called the locust bean, is the food spoken of. It was most likely the locust bean, which is very sweet. It grows in the neighbourhood of the Jordan. Great quantities are brought now from the East to England, and given as food to horses and cattle.

But the locust insect is also used as food among the Arabs. They dry them with salt, and then pound them in a mortar, and eat them with their coarse bread!

There are many passages in the Bible that speak of the locust. They are a scourge and rod in the hands of God to execute His wrath and His judgments. The kings and armies of the earth, whom God sends forth to do His will, and to execute His chastisement, are likened to them. In the latter days God will do His work as with an army of locusts.

THE LAW OF KINDNESS.

Prov. xxxi. 26.

It is seldom that kindness has been shown to the poor Jew in time past. And yet there are no people who more value it, or seek more to love those who love them, and do them good.

In the East, the chief of all the Churches which are called Christian, is the Greek Church. Great numbers of its members are in Palestine, Asia Minor, and Turkey in Europe, as well as Turkey in Asia. No people have ever done more to insult and injure the Jews than these Greeks. We have seen them spit upon a poor Jewish boy in the streets of Smyrna, and then laugh at him for it.

Yet there are some in whose hearts is "the law of kindness." A short time ago, the Greek Bishop of Salonica was to be removed to Alexandria. As soon as this was known, two thousand Jews of Salonica signed a paper to beg that he might not be removed. Most persons wondered why the Jews should think so well of the Bishop. Some said that he was himself of a Jewish family, and that was the reason. But this was untrue.

The true cause of the interest of these Jews in the Greek Bishop was that he did not oppress them. Those that had been at Salonica before him often did so. When the bakers said that they would not sell bread to the Jews, the former Bishop was ready to agree to it. But when, some time ago, all the Christian bakers said that they would not sell bread to any Jew, the Bishop interfered, and said that he would have any baker punished, who closed his shop against a Jew. The Jews feel and value this, and all other marks of good will.

Reader, if you meet a Jew, be kind to him. Fallen as he now is, he was once of the greatest family in the world. He believes not now, it may be, in Jesus; but there was a time when he gave the Gospel to your fathers. He may be now despised; but remember that according to the flesh, he is still one of the brethren of our Lord Jesus Christ.

CONVERSATIONS ABOUT THE JEWS.

(*Concluded from page* 259.)

HARRY'S holidays had now nearly ended. His boxes had been packed, and everything was ready for his return to school. He had taken the last canter on the pony, had the last romp with old Wag, their faithful dog; and taken the last peep at all his favourite haunts.

The family were all collected together at tea, the evening before Harry's return to school. Mrs. Weston said, "Well, Harry, we must give up for the present our conversations about the Jews; but I hope that you will not forget all that we have talked about."

"Oh no, mamma," he replied, "I think that my feelings now towards the Jews are very different to what they used to be."

"I trust, my child," said Mrs. Weston, "that you will never forget that God alone by His Spirit can lead us to think rightly, and according to the light of His Word, concerning the Jews. When I hear many good men speaking harsh things of the ancient people of God, and see how strong those prejudices are which still fill so many people's minds, I feel very thankful to God, if He has made me to think differently."

"Mamma," said Ellen, "ought we not to speak and think of these things in the way in which we find them written in the Bible?"

"That is just what I wish to have impressed upon your minds, my dear. It is not what man says, but what God says about the Jews, that I am anxious you should remember. I fear that if you were guided only by what man says, you would hate and despise the whole nation; but if you take the Bible for your guide, you will love and respect them."

"I love them, mamma," said little Rose, looking up into her mother's face, "for Jesus was a Jew."

"May the Lord give you His grace, dear child, never to forget that. They are still His brethren according to the flesh. He calls them the dearly beloved of His soul, whom He has given into the hands of their enemies. He tells them to return to Him, and He will heal their wounds, and pardon their sins. He ever prays and intercedes for them at the right hand of God, as we find in Isaiah lxii. 1. And He has also promised that a time shall come when they shall be brought into His fold, and be reconciled to Him. Can you give me a text to show this, Rose?"

"I learnt one in the eleventh chapter of Romans—'All Israel shall be saved.'"

"That is a beautiful text," said Mrs. Weston; "and now I want one from you, Harry."

"You gave me one the other day, mamma,

from the sixty-seventh Psalm, 'God be merciful unto us, and bless us; and cause His face to shine upon us.'"

"What did I tell you that Psalm showed?"

"That the time would come when God would have mercy upon the whole nation, of whom the Psalmist as a Jew spoke."

"And what more did I tell you about the other nations of the world, as given in that Psalm?"

"That then, through the Jews, God's way would be made known upon earth, and His saving health among all nations."

"Now, Ellen, we must have a text from you."

"Will that one do, mamma, which is in the twelfth chapter of Zechariah? 'And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn.'"

"Yes, my child; that text is full of instruction. The rest of the chapter shows how widespread will be that mourning. They shall weep, but their tears shall be tears not only of repentance, but of joy. They shall mourn; but it will be the mourning of the prodigal son, returning

"That is just what [illegible] his home. While upon your mi[illegible] man says, h[illegible] that I am [illegible] that if y[illegible] you wo[illegible] but if [illegible] will [illegible] your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord.'" (Matt. xxiii. 38, 39.)

"Then we learn from that passage, that a time is to come, when Israel shall welcome Jesus. That is to be the time of His return with great power and glory. Then they who rejected Him will say, 'Blessed is He that cometh in the name of the Lord.' This must always have been a way of saying welcome among the Jews. Whenever one goes now into a Jewish house, in which one is welcome, they say, '*baruch habah*,' (blessed is he that cometh). Do you not see from all this, dear children, that there is a time of blessing coming for the Jews?"

"Oh yes, mamma," exclaimed all the children.

"And do you remember what Harry said I told him, that through the Jews all the other nations of the world are to be blessed?"

"Yes, mamma."

"So the Bible teaches us that in Abraham and his seed all the families of the earth shall be

blessed. Jesus Christ is the great seed through whom this is promised, and the real children, or literal seed, are to be the means of doing it. When God receives them again, it is to be as life from the dead to the rest of the world.

"You will see, therefore, that we not only owe a great deal to the Jews, when we think of the past, but that we shall owe a great deal to the Jews in time to come. Now, Harry, do you think it right that the boys at school, or any other people, should speak against the Jews, and treat them harshly?"

"I think," said Harry, "that we ought to treat them very well."

"You are right, my boy; we must think of the future. We shall all have to stand before God at the last great day of account. Will it do any one good, at that last great day, if it be found that they have despised and hated the Jews? spoken evil of them? or treated them with unkindness? Or will it stand against any one, if it be found that they have loved the Jews, prayed for them, and laboured for them?"

"I should rather," said Ellen, "be one of those who have done them good."

"There can be little doubt of that," said Mrs. Weston. "I pray that God may give you all grace to think of these things. I pray that whether you are at school or at home; whether

you are alone, or in the company of others, you may be enabled to think well and to speak well of the Jews. I pray that God may lead my children to do good to His ancient people, and fulfil to them His own sweet promise, 'Blessed is he that blesseth thee.'"

LETTERS ON MISSIONS.

GERMANY.

DEAR YOUNG FRIENDS,

As this is the last number of "the Advocate" for this year, I shall only now write a short letter about the state of missions among the Jews in Germany. God has truly done great things by means of these missions. Those who know what was the state of the Jews in the early history of our Society, and who know what is their present state, rejoice and give praise to God.

One feature of this change, is the number of learned men among the Jews in Germany, who are now Christians. In all the great universities and places of learning, there you will find them. They are looked up to, as among the greatest men of the day. They have gained some of the chief posts in the State and in the Government, and are very able in fulfilling their duties.

Another feature of this change, is the number of ministers of the Gospel among the Jews in Germany. This is one great sign of life and progress. There is a little army of men of God, who are faithfully preaching the glad tidings of salvation. It often happens, that these Jewish-Christian evangelists are placed in parts of the

country where there is no truth and no religion either with the pastor or with the people. They are enabled by God thus to hold forth the Word of life to those who are in darkness. And many are the tokens of blessing which God has given to their labours. Even now Israel is a dew from the Lord among the nations. The Lord makes them a blessing in the countries where they sojourn.

But again, the other Societies which have sprung up to labour for the Jews, is another good sign. Such are the Cologne Jews' Society, and the Berlin Jews' Society. It is true, that they do not obtain much money. For example, the income of the Berlin Society, which has Royal support, is but £300 a year. But yet they take their place in the mission field, and we thank God for it. These Societies are the children of our own dear Society, which has been so honoured and blessed of God.

I may also mention, that there are now but few Jewish families in Prussia, one or more members of which have not beeome Christians. This is perhaps one reason, why the ill-feeling and prejudices of the Jews have been softened. They feel that this Christian work has reached many of their own relatives, and it subdues the harsh judgment of some at least of those who are still adversaries.

Let us, dear young friends, thank God and take courage. A great and blessed work has been done, which few can understand. It may be likened to an account which I once heard. A lecture was given on behalf of the Royal Humane Society, which is employed in saving people from being drowned. When the lecturer came to a certain point, a door was opened, and

as had been arranged, about three hundred persons, who had been saved by their means from a watery grave, walked one after the other through the hall. It had a most solemn effect. Much money was given that night to the work. I mention this, in order to say, that if the number of those whom God has made our Society the means of saving from eternal death, by the preaching to them the Gospel of Jesus, were to pass before us one by one, what a great army would they be! When we consider this, we would exclaim with Moses, Lord, "who is like thee, glorious in holiness, fearful in praises, doing wonders!"

Your sincere friend,

THE EDITOR.

QUESTIONS.

LXVII. *Where is* the wolf *spoken of in reference to one of the tribes of Israel?*

LXVIII. *How is the change in the character of* the wolf *referred to, as one of the signs of the time of universal peace?*

LXIX. *How does our Lord speak of the conduct of the hireling, when* the wolf *cometh?*

LXX. *Where are false teachers likened to* wolves?

LXXI. *What prophet compares the judges of Israel to* wolves?

LXXII. *What did our Lord say concerning* wolves, *when He sent forth His disciples to preach the Gospel?*

ANSWER TO CHARADE XXV.

In the cave of *Machpelah* the Patriarch lies,
Till the trumpet notes summon the saints to the skies;
Till on *Olivet's* Mount the Saviour appears,
As King of all kings, as the Ancient of years;
In *Ramah* the voice of the mother bereft;
In *Dothan* the brethren of Joseph he left;
In *Elah* the stripling prevail'd o'er the foe,
And with sling and with stone the giant laid low;
On *Calvary's* Mountain the Sinless One bowed,
'Neath the sorrows and sins of the people He loved.
On *Ararat's* top, far above the full tide,
The Ark of the Lord did a shelter provide.
In *Idumea* still the Ishmaelite's hand,
Is raised 'gainst the brother, that dwells in the land.
A captive was Mordecai, one of a race
Beloved of the Father, according to grace.

C. J. O.

CHRISTMAS.

In a far-off Eastern clime,
At the lonely hour of night,
A band of Hebrew shepherds watched
Their flocks by the pale star's light.

Perchance they were speaking then
Of the wondrous days of old;
Of the shepherd King, who like them had kept
Guard o'er his sleeping fold.

Beguiling the weary hours
With tales of his royal power,
Or the story sweet, of the Harp which soothed
King Saul in his evil hour.

And of David's mightier Son,
The Prophet promised long,
Whose glorious advent was the theme
Of the minstrel monarch's song.

When lo! on their startled sight
A vision of glory broke,
While a strain of unearthly melody
The mountain echoes woke;

And a legion of Seraphs bright
From their home of bliss above,
Came down to pour in their listening ears,
The tale of a Saviour's love.

Veiling His Godhead high
In sorrow, and tears, and woe,
They told how He left a throne of light,
For suffering and death below.

Glory and praise on high,
Peace and goodwill to men ;
For God in Christ can be reconciled,
To His erring sons again.

The Angels are gone away
To the peaceful realms afar;
And we see no more in the Eastern sky,
The gleaming of Bethlehem's star.

And a Heathen darkness reigns
In the land where the Saviour trod,
For the holy and chosen race have turned
Away from their father's God.

How long shall His anger burn ?
How long shall the spoiler dwell
In the fruitful clime which Jehovah gave
To the tribe of Israel ?

When shall the hills of Canaan
Resound with the joyful strain,
Which shall tell of an advent of glory,
A Messiah who comes to reign ?

Ruler of every Nation
The wide world's lawful King,
With a shout of welcome and victory
The echoing earth shall ring.

And Israel's sons returning,
Their weary wand'rings o'er,
Shall sweetly rest in Emmanuel's love,
And sorrow and weep no more.

HELEN.

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WIDENER
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